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# National Convention Number

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# CHRISTIAN CENTURY

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HIS I beheld, or dreamed it in a dream:—  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A prince's banner  
Wavered, then staggered backward, hemmed by foes.  
A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears,—but this  
Blunt thing—!" He snapt and flung it from his hand  
And lowering crept away and left the field.  
Then came the king's son, wounded, sore bestead,  
And weaponless, and saw the broken sword,  
Hilt-buried in the dry and trodden sand,  
And ran and snatched it, and with battle shout  
Lifted afresh he hewed his enemy down,  
And saved a great cause that heroic day.

—Sill.

Union Theological Seminary  
Carre 700 Park Av

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# The Christian Century

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## EVENTS OF THE WEEK

Basle, Switzerland, has been a center of interest the past few days, because of the session there of the Zionists' Congress. The congress favored the effort to establish a Jewish fatherland in Palestine. The Socialist Jews dis-

sented from this view, and declared it their purpose to find suitable territory for a colony outside of Palestine. The chair held Sunday's decision favorable to Palestine binding on all the delegates, so the Socialists have practically seceded. The session closed Wednesday with the election of the executive committee, Dr. Henry Friedenwald, Lewin Epstein, Cyro Sulzberger, Zolotkoff Horovitch, Dr. Magnes and Dr. Harry representing the United States. A memorial was presented by the grand lodge of the Sons of Israel stating that while they were not affiliated with Zionism, they were prepared to co-operate.

It seems that the Southern Pacific railroad was incorporated in the state of Kentucky. Monday, argument was begun in the Louisville county court at Louisville in the state's big suit for five years' back taxes on an assessed valuation of \$330,000,000. The amount of taxes involved is \$12,000,000 and the penalties about \$9,000,000. The court and the country will be pleased to hear the railroad's lawyer tell that the corporation is in court with clean hands; that it has made full and complete returns of all property subject to taxation in Kentucky. No doubt the Southern Pacific really enjoys paying taxes, and in spite of the allegations of the troublesome state officials is as innocent as a cooing dove! Something like that is the railroad's reputation in California, where it has enjoyed a monopoly like that of a boa constrictor for years.

In these columns recently we paid our respects to Chauncey Depew, the jocose senator of New York, railway president, and post-prandial orator, for his guilty complicity in the

Chauncey Equitable scandals. Depew. We are willing to let

our own judgment of men and measures stand, but it is a pleasure to find practically the same view enunciated in one of the senator's own home papers. The conservative New York Evening Post says: "Chauncey M. Depew, who may be compared to the ox of Prometheus—sleek, well shaped, goodly to look at, but containing nothing but drawling platitudes, 'welching' sophisms, soporific common-places, inanitritious ethics, exsiccated puns, desiccated humor, grumous wit, archaic and thrice-told jokes, all leavened up by an uncontrollable moneymania, tempered by the arts of the

lobbyist and the servility of the parasite of the rich—being all things to all men, if he could thereby advance himself, which made self-respect and moral convictions at that time of his life not only unnecessary, but positively inconvenient, and afterwards absolutely impossible.

It is not strange that the President and prominent Republicans are fretted over the continuous exposures of graft and corruption in the various departments.

A number of commissioners have investigated and reported that all was well. Then, by

the merest accident, the agricultural department and the geological survey scandals were unearthed. This brings a double stigma to the party in power, that which naturally accompanies rascality, and that which comes because of the failure of the commission to discover what was apparently notorious at the time. In the geological survey, employes have been using advance information for the benefit, it is alleged, of certain magazines. There is no greater solvent of ethical standards than the hope or expectation of profit.

The peace plenipotentiaries from Russia reached New York on the steamer Kaiser Wilhelm der Grosse, August 2d. They were met at quarantine by a committee of the Slavonic

The Olive League. Some of the members of the delegation have visited

America before, among them De Martens, professor of international law, who received the degree Doctor of Laws from Yale. Witte emphatically denied having said that Japan's terms were intolerable, and that he had predicted the conference would break up in a week. M. Witte was the guest of President Roosevelt at Oyster Bay the latter part of the week. Apparently, there is nothing in the way of a peace pact, despite the reports to the contrary. Peace is "a consummation devoutly to be wished," and ought to come with little modification of Japan's terms.

A million immigrants a year for five years is the slogan adopted by the Western Immigration Congress, which will hold its first meeting in Denver next November. The governors of all the western states, the various

Promoting Immigration. ern states, the various chambers of commerce and other commercial bodies will be invited, and one thousand delegates are looked for. It is the intention to give this body the same place and authority in immigration that the national irrigation congress and the mining congress have in their respective fields. The immigrants secured will be of the highest

possible quality. Lecturers and representatives will be sent through Europe, and agencies established in all the great ports. The methods pursued will result in sifting out the undesirable classes, and helping the industrious to find homes.

Yellow fever rages in New Orleans, and the city wears an aspect of gloom. Up to August 2d there had been 378 cases, and 79 deaths. A rigid quarantin

tine is being established, cisterns screened, and every precaution employed known to sanitary science. The theory now is that the plague is communicated by mosquitos, but this is not generally accepted.

Sunday, July 30th, was observed as a day of prayer in all the churches of New Orleans. Guards were placed on trains in Arkansas, to make the quarantine effective. It would seem better to have federal supervision of the work, as has been suggested in many quarters.

All the telegraph operators of the Great Northern and Northern Pacific railways have been ordered out on strike, because of a controversy over wages. There are

Railroad Strike. about 2,000 men involved. Many of the operators are also station agents, and where this is the case, the stations are closed. Through limited trains and time freights are kept almost on schedule time, but local traffic, both freight and passenger, is abandoned. The telegraphers stand together, almost to a man. The railway officials are making their usual claims—that they are satisfied with the situation, and will have all places filled in ten days. These claims are, of course, contradicted by the strike managers. Freight and passenger crews admit that it is the most complete tie-up ever known on the roads.

Major General Leonard Wood will return to the Philippines.—The big beef companies charged with conspiracy are on trial in the Supreme Court of Montana.—Chief Statistician John Hyde of the agricultural department will return from Europe at once to face charges.—Attorney General Moody declares the meat packers under indictment in Chicago will be prosecuted vigorously.—District Attorney Jerome of New York may ask grand jury investigation of Equitable.—Emperor William supports Prince Charles of Denmark for king of Norway.—Secretary of Agriculture Wilson asserts he will not resign.—The United States gunboat Bennington, in harbor at San Diego, was wrecked by the explosion of its boilers. Secret investigation is rumored.

## EDITORIAL

### THE SIGNIFICANCE OF THE CONVENTION

The great gatherings among the Disciples of Christ perhaps mean more to this body of people than do any similar convocations among our religious neighbors. There is, in spite of our wonderful growth, a very close spirit of fraternity among our brethren everywhere. A Disciple finding himself among others of like precious faith feels that he is at home, no matter where his lot may be cast. It is always a misfortune for a denomination to reach a point at which its members cease to be strongly concerned in each other's welfare. The Disciples of Christ have not yet reached that point, and it is to be hoped they never will. Therefore, the convention will have for those who can attend the value of a family reunion. Even the hundreds who are present will not diminish this sense of close and intimate fraternity.

Our conventions are for the most part of open and simple character. There is very little business transacted. Perhaps this element still surviving in the convention is greater than it ought to be. The years of our infancy as a people were marked by earnest debate in convention over plans and methods of work. That time is now past. It is impossible that a company of people assembled in a convention should understand the fields of missionary, educational, and philanthropic work as do those committees we call "boards" and those administrators whom we call "secretaries," who have been chosen to supervise the various interests. Whenever there comes a time when the brotherhood becomes dissatisfied with one of these committees or administrators, it feels at perfect liberty to make such changes as are desired, but this is rarely the case, and at the present time there seems no indication of such necessity.

The purpose of the convention is really the dissemination of knowledge concerning our duty as a people and the creation of deeper enthusiasm in its prosecution. Practically speaking, the convention has no other function, unless one includes the cultivation of that comradeship and brotherly love which is sure to be increased by such gatherings. Fortunately there are very few men who go to our conventions either with axes to grind or small personal ambitions to gratify. This unhappy fate has overtaken some of our religious neighbors, and they are paying the penalty of such political methods in a religious gathering. The Disciples love openness and simplicity above all other things. They love each other, they love the institutions and ministries to which they have given birth, and they love to hear the reports of progress made in every field.

Great good is sure to come from this California convention. Aside from all that such a convention means in any locality there is the immense uplift that will come to the churches on the coast from this gathering. It is to be hoped that those who go from the central and eastern sections of our land may remember that they go as the representatives of a world-wide movement, that they are bearing the badge and stamp of that Christian organization and spirit which represents, as they believe, the program of Christianity and the life of our Lord.

This places on them the responsibility for dignity of bearing, sincerity of speech, high enthusiasm for holy things, and the consistent conduct of those who wear the name of our Lord. That this will be the impress made by the convention we have no doubt. That it will be the best convention in our history is our hope and earnest prayer.

### A CHRISTIAN PROGRAM

The large and growing family of Christian Century readers has given many expressions of appreciation of The Christian Century's insistence upon the program of Christ. So many kind letters referring to editorials upon the Christ of experience and the aggressiveness of the true Christian are fully appreciated. Our custom, however, of considering such letters as too sacred to exploit for advertising purposes prevents us from giving them to our readers, however delicately the expressions of praise may be worded.

Just before leaving for the national convention we ask our readers to consider briefly with us the program of the true Christian without neglecting to carefully consider the program of Jesus. The program of the Christian may be stated in two words, "evangelism" and "education."

#### Christian Evangelism.

We include in the term Christian evangelism both home and foreign missions. Following the program of Jesus the person who is a true Disciple of Christ and in deed as well as in creed realizes that our divine Lord has all authority should begin at Jerusalem (at the home church) and preach the gospel in all Judea (state work) and in Samaria (home missions) and unto the uttermost part of the earth (foreign missions). The Christian program must include all of the program of Jesus, both for the sake of the individual Christian and for the growth and development of the congregation.

The Disciples of Christ are just now giving more emphasis to the personality and work of the Holy Spirit than ever before. The recent work by J. H. Garrison on the Holy Spirit, both because of its merit and on account of the widespread interest on the subject should have a large sale. But the conditions of receiving the Holy Spirit in fullness of power are plain and unmistakable in the New Testament teachings. We must clearly distinguish between the gift of the Holy Spirit which every Christian receives when he is buried by baptism into the death of his Lord and arises to walk in newness of life, and the fullness of the power of the Holy Spirit which the Christian receives upon just as definite conditions as he receives the gift of the Holy Spirit and the remission of sins through faith in our Lord Jesus Christ, repentance and obedience in the name of the Father and of the Son and of the Holy Spirit. Neither the individual nor the congregation which is disobedient to the explicit commands of our Lord both to win souls for Christ at home and send the gospel light to the uttermost parts of the earth can receive the fullness of the Holy Spirit's power. The conditions of receiving the Holy Spirit's power are obedience, prayer, and witnessing for Jesus both in word and work. (Jno. 14:15, 16, 17; Luke 11:13; Acts 1:8, etc.) Nothing is more characteristic

of the restoration movement of the nineteenth century than the need of universal prophetism. "And it shall come to pass in the last day, saith God, I will pour out of my Spirit upon all flesh; and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy."

#### Christian Education.

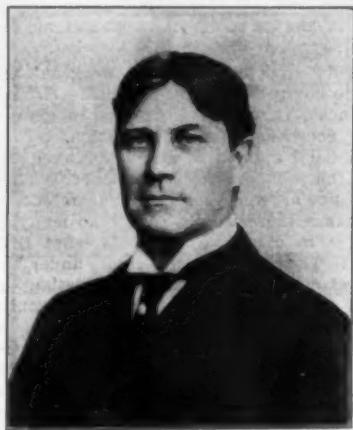
If Christian evangelism is absolutely necessary for the numerical and spiritual growth of the individual and the congregation, Christian education is equally so. We should not put less emphasis upon Christian evangelism, but we certainly should put more emphasis upon Christian education. If during the year which is before us The Christian Century seems to overemphasize the training of young men for the ministry, of making our Sunday schools as efficient as possible, and particularly of endowing all of our Christian colleges and magnifying the work of the small college and of the teaching function of the church, it will not be because we underestimate Christian evangelism, but because we are confident the time has come when we must take advantage of the splendid opportunities before us to develop individual Christians and Christian congregations who have been won for Christ and New Testament Christianity by our successful evangelists. If space did not forbid we would dwell upon particulars of Christian education. We trust that our gathering hosts at San Francisco will give large space to the consideration of Christian education in all of its phases. We must, however, emphasize three important features included in the term Christian education. 1. The Sunday school is the training ground for the church. As Orlas G. White recently put it in a public address, "The child is the object of the Sunday school." Let us give more heed to the training of our children. We should magnify the work of the state superintendents of Sunday school work. Every state which has a salaried secretary for the development of state missions should also have a salaried superintendent of Sunday school work. It should be his business not only to increase the number of Sunday schools, but especially to increase the teaching efficiency of the Sunday school. 2. Christian education demands that at all of our district, state, and national conventions, and in all our local congregations, more emphasis shall be placed upon the importance of our Christian colleges. Every preacher in the broad land should be an agent prayerfully leading the men and women of means into larger giving to our Christian colleges. 3. The Disciples of Christ must do more and much more to present New Testament Christianity to the religious world through the publication of Christian literature. Hundreds of our younger men have the consecration and the Christian culture and the educational discipline to produce good Christian literature, shot through with the teaching of Christ. This literature should find wide distribution not only among the Disciples of Christ but throughout the entire religious world. Let Christian evangelism and Christian education be our watchwords for the year which is before us.

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and Some of the Editors and Office Attaches.



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## Brief Historical Sketch of the Disciples of Christ

J. J. HALEY

Historically and ecclesiastically the Disciple movement, some times known as the Christian church, is a union movement. It began in the conviction that sectarianism in the church, and division among the people of God, was abnormal and sinful and therefore in palpable contradiction to the Savior's great intercessory prayer for the unity of his followers. The time of the beginning of this movement for unification was the culmination of an age of strife and bitterness amongst professing Christians. Warring sects and contending parties had been multiplying since the Protestant reformation, until it seemed that a narrow proscriptive and reactionary dogmatism had taken complete possession of the field. Believing that the condition of religious society, under these circumstances, was wrong and contrary to the will of Christ, Thos. Campbell, a minister of the Seceder denomination of Presbyterians, organized a society in the year 1809 in Western Pennsylvania known as the Christian Association of Washington. The object of this organization was the promotion of simple evangelical Christianity, free from admixture with human opinions and the inventions of men, as the only feasible basis of the reunion of Christendom. The constitution of this society, written by its organizer, was the historic and famous Declaration and Address.

The chief contention of this able document was that the simple evangelical Christianity of the New Testament, free from denominational and sectarian peculiarities, was to constitute the basis of union among the people of God. There was no intention of organizing another church, no disposition to add another denomination to the list already too long. The Christian Association of Washington was well within the limits of existing churches, composed for the most part of Seceder Anti-Burgher Presbyterians. After strenuous opposition and persecution from the "Secessers," and their own convictions derived from a careful study of the word of God had driven the Campbells, father and son, into the fold of the Baptist denomination, they found the Baptist people of that time no better prepared to tolerate their plea for unification than the Presbyterians had been. There was never any sufficient reason for their separation from these churches, especially the Baptist church, and there was no justification for it except in the peculiar theological and dogmatic temper of the times.

After the practical severance of these reformers from their Baptist brethren, they found themselves forced to set up housekeeping for themselves, or else to abandon what seemed to them so clearly the line of duty. They hesitated long and seriously to separate themselves from the churches, or to be separated by the action of others, and to perpetuate this separation by the formation of another church; for this was to palpably contradict their own principles. It involved or appeared to involve the making of a creed, and they were opposed to creeds. It involved the creation of a denomination, and they were opposed to denominations. It seemed absurd to their contemporaries to oppose denomina-

tionalism by organizing another denomination, to fight sectarianism by creating a new sect; to demolish human creeds by means of a creed as human as the rest.

They went on with their work as they were compelled to do, under the circumstances, refusing to the last to give it an ecclesiastical interpretation. They did not establish a church, because the church was already established. They did not organize a sect or denomination, because there were already too many of these in existence. This is what they did: They claimed the right, under the great commission, to make Christians as the Apostles made them, and to organize these Christians into congregations or local churches of Christ, according to the New Testament pattern, without sectarian connections, affiliations or obligations, as at the beginning. The individuals composing these congregations were Christians and Christians only. The congregations themselves were churches of Christ, and the whole body consisting of individuals and congregations a part of the church of Christ upon earth. And in addition these two elements did not compose the church, but a religious movement within the church, to promote the unity of the body of Christ by the restoration or realization of New Testament Christianity. Thus the Disciple movement is not a church, much less the church; it is not a denomination in the ordinary ecclesiastical sense of that term, but an effort on the part of individual Christians and congregations of Christians, more or less organic, to get away from sectarianism and to realize for the whole body the ideals of the apostolic unity of the church.

Two fundamental features characterized this effort at religious unification. First, the elimination from any feasible or possible platform of unions, all sectarian and denominational peculiarities. It is these peculiarities that do the mischief. The church that stresses and emphasizes its distinctive and peculiar doctrines and relies on the accentuation of the points that differentiate its teaching from other religious bodies to make converts to its way of thinking on disputed points, is criminally sectarian and responsible for its full share in the perpetuation of sectarianism. These peculiar denominational tenets are seldom scriptural and never essential to salvation or Christian character, and should, therefore, be eliminated from any proposed basis of unity at least subordinate to fundamental things on which all Christians are agreed.

The second characteristic is insistence on "common ground" on catholic or universal Christianity, in other words the dictum of St. Augustine, what all Christians, in all ages, and in all places, believe is to constitute the creed basis of the reunited catholic church. No species of particularism, no denominational eccentricity or peculiarity, true or false, is to enter to sectarianize the creedal foundation of the universal church of Christ. These things may be made matters of mutual toleration, provided they are held in subordination to the basic principles of New Testament catholicity. The Disciples have proposed this platform of the common faith on which all

Christians can stand without any sacrifice of truth or conscience.

1. The catholic creed of Christendom, the distinctive and fundamental proposition and confession of Christianity, I believe that Jesus Christ is the son of God and the Savior and Lord of man. This brings us to unity of faith in the Son of God, to which Christians throughout the world have already attained.

2. The catholic rule of faith and practice, the word of God in the Old and New Testaments, especially the New, as the history and revelation of the covenant in Christ. This excludes authoritative human creeds if they contain anything in the basis of unity that all Christians do not believe.

3. The catholic ordinances, Baptism and the Lord's Supper. There is unanimity with respect to the fact and the obligation of these divine institutions. The Disciples have practiced immersion from the beginning, not only because the consensus of Christian scholarship has conceded it to be the historic, authentic catholic baptism of Christendom, but because it is the only form of the ordinance whose validity has not been and never can be called in question. To have admitted a form of the sacrament in dispute amongst believers, one that all Christians could not accept, would have been to destroy the catholicity of the movement at this point. There is a catholic doctrine of baptism for the remission of sins, not in the sense that men cannot be saved without baptism, but in the sense that water, in all religions, stands for purification, and purification is a condition of salvation, and thus the baptismal symbol is associated with remission in the New Testament.

4. The catholic name, the name Christian. It has already been stated that the religious movement known as the Disciples of Christ is not a church, not an ecclesiastical organization, not a denominational body in the ordinary sense of those terms. It looks upon itself as a spiritual movement within the church for the promotion of catholicity and the unification of the body of Christ. Its individual adherents call themselves Christians or Disciples of Christ, its congregations claim to be churches of Christ, and the aggregation of these individuals and congregations claim modestly enough that they are a part of the body or church of Christ on earth. These are the three legitimate uses of the catholic name Christian. Is there any other name that all believers can agree to wear as their distinguishing and sufficient name?

5. The catholic life, the ethics of the new birth: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things." Thus the aim of the plea of the Disciples is not the restoration of the historical apostolic church, but the realization of the ideal catholic Christianity of the New Testament book. When thus broadly interpreted and intelligently understood it is a noble plea in which the best men of all parties will have no difficulty in joining them with their sympathies, prayers and practical co-operation.



Yoh Fei and Young Tsai Hing.

Chinese

Sing Dynasty Actors.

Orator and musicians.

Musicians and Actors.

## Stage and Forum in Sinim

WILLIAM REMFRY HUNT

Theatricals and religion are twin sisters in the Orient. Stage and temple are equally related to hall and forum. This free and unique cohesion in play and devotion is universal among the yellow race. Into their common and aristocratic dramas alike are women the sacred heroes of classic fame and the most execrated characters of song and history. To those who have learned to think as well as speak in these Eastern languages the contrast and variety afforded in the freedom and originality of these semi-dramatic comic operettas is not only pleasing but demonstrative, and would win even the man-from-over-the-ocean to consent to the warning, "Trespassers will be prosecuted," against any sacrilegious gamester who might dare to play "higher criticism" with the stage and forum in Sinim.

Contemporaneous with Homer, the artistes of the celestial stage have been, through the centuries, the public and popular oracular historians of the empire. Public theaters rather than endowed libraries seem to suit the taste of plebeian and patrician alike. Nor is there any indication, despite the renaissance in western arts and commercial conquests, that this highly patronized "chair of ancient literature" is likely to be disendowed.

China owes much to the stage. Without the facts and forces operating in its scenic operas, as they are enacted every day in some of its seventeen hundred walled cities, millions of Chinese would be absolutely ignorant of the biography of its worthies, and of the songs, literature and history of the empire. The character and morality of the scene, the proscenium, the auditorium, dressing rooms, etc., will not be discussed in this article. Suffice it to say that in many instances the demonstrations are only a little above barbarism, even though the average student thinks it all but absolutely perfect. To the cultured western auditors even the Chinese could aptly say with Emerson:

"Pure content is angels' lot,  
Thine own theater art thou."

In the compass of this article it is proposed to deal with a few sights which might interest the visitor to the far East, even though that visit might only reach its destination in a day-dream, or, while during some lazy siesta, perusing the pages of paper and magazine.

Shanghai is a normal eastern empori-

um. It is as wicked as it is modern. By day and by night it is a crowding, hustling, motley mass of human life. Henry Norman describes it "as a magnificent European city surrounding a broad and crowded river." This magnificence is merely skin-deep, and the smells are entirely unique, notwithstanding public gardens, electric lights, theaters, telegraph poles and gay bunting seem to keep up the birthdays of some of the royalties represented in the vari-colored garments and heterogeneous elements that jostle along its streets.

The Chinese theater is a fearful and wonderful institution. Chopsticks and bowls are in abundance. Din and confusion are a part of the program. Even the actors seem to play and scream extemporaneously. Occasionally some ancient hero is mentioned. Then the gongs and cymbals and the whole bedlam of vibration caused by percussion of metal plates adds to such a scene that makes Dante's Inferno a mere illusion. There are plays from the Sung dynasty (1127-1280), on to the Ming dynasty (1368), with all the accounts of the illustrious Emperor Hung Wu, who built the Nanking city on its present grand scale. There are also acts in comedy, melodrama and pantomime which are favorable to the aura popularis in all the cities and million towns of the empire.

It is not an uncommon sight to witness the street orators declaiming against the heterodox creeds of both alien and native systems. Some of these really eloquent Jupiters of the Celestial forum are educated men. A keen struggle for existence, unjust social conditions and the terrors of officialdom keep them low. Among these men are to be found some of the best informed and generous characters to be met in Sinim. It is among these that the missions have found some of the ablest advocates of the new faith. Shi Kwei Piao was one of these semi-dramatic story-tellers. God is able to use a redeemed man if he can influence his fellows, whether his training has been in Nanking or Chicago, Athens or London. There is true and high genius in and among the debris of human wreckage. Under the special commission appointed by the Christ, we are living the strenuous life of disciplining these less favored lands, and are digging deep and building high, if haply we shall discover among those we are training in the gospel some worthy successors of those ancient orators of Athens, "Whose resistless eloquence Wielded at will that fierce democracy, Shook the arsenal, and fulminated over Greece, To Macedon and Artaxerxes' throne." Chucheo, China.

## Things the Pastor Prays For

C. C. MORRISON

The Reign of the missionary ideal in the congregation—an ideal created by a sense of debt to Jesus Christ so great and deep that it can only be satisfied by a devout interest in the whole world of men for whom Christ died.

The pastor believes that the degree to which the missionary ideal controls the church is the test of the church's insight into Christ's mind and the measure of its fellowship with his spirit. He believes that the missionary church is marching and the o-missionary church just marking time. He believes that the surest safeguard against selfishness, sectarianism, backbiting, shallow pride and all internal strife is to enlist the church in the enterprise of missions. He believes that it is a misfortune to a new convert that his membership should fall in with a church indifferent to this plain call of its Lord. He believes that the

chief glory of this congregation is what it has done for missions and that no future triumph can be conceived comparable to that of having enlisted every member of the congregation in intelligent, liberal and habitual co-operation in this work of God.

Believing thus, he prays that the people may conceive their giving to missions not as an after-thought or appendage to their other gifts, but their gifts for home work as a means to enable the church to give and do greater things for the work beyond; that the officers of the church may find the end for which the church exists outside itself, and so may plan, not just to build up a church, but to make that church efficient in bringing in the Kingdom of God; that the pastor himself may so state the terms of salvation to every inquiring soul that he may

(Continued on page 799.)

## On the Way to the National Convention

By no means the least advantage one will secure from attending the national convention this year, is the opportunity to see the country that must be traversed by those who go from the East. For those who have never been to the Pacific coast this will be no small consideration. Of especial interest is the route followed by the Christian Century special via the Santa Fe, which follows for the most part the old Santa Fe trail. This old trail of the early days is described by William E. Curtis as follows:

"The Santa Fe trail, which was one of the greatest highways of commerce known in the western hemisphere up to the construction of the transcontinental railways, was as long and as well-traveled as any of the caravan routes of Asia, except that which connects Nijni Novgorod with Peking, and it was much more dangerous than any other. Every few miles a battle with Indians was fought at one time or another, until General Sheridan, in 1867, tamed the Cheyennes, Kiowas, Arapahoes, Comanches and Pawnees and drove them to their reservations.

"The trail began at Westport, now Kansas City, followed the Kaw river to Lawrence, thence over the divide to the Arkansas, which it followed to Trinidad and then turned southward into New Mexico and climbed the mountains by Raton Pass. It was the commercial thoroughfare between Mexico and the civilized part of the United States, and lines of wagon trains loaded with hundreds of thousands of dollars' worth of merchandise, and heavily guarded by military escorts, passed through this way every week.

"The Santa Fe railroad follows the trail very closely, and many of its stations are located on the habitual camping grounds of the caravans. Every mile of the route is historical; almost every town is associated with some thrilling incident or with the career of some frontier hero."

The passengers on the Christian Century special leaving Chicago at 7 o'clock in the evening, find nothing of special interest except the drainage canal which parallels the Santa Fe track for thirty miles.

The total cost of constructing the canal from the beginning to the end approximates \$40,000,000. It was begun September 3, 1892, and in January of 1900 the water of Lake Michigan was turned into it to find a new way to the ocean. The length of the main channel is 28.5 miles, the depth of water 22 feet, the width from 162 feet to 290 feet, and the total amount of excavation 42,397,904 cubic yards. The present capacity is 300,000 cubic feet per minute, and this flow will be materially increased by the river improvements in progress.

The Mississippi river is crossed at Fort Madison on an eight-span drawbridge 1,925 feet long, and the way continues across the narrow southeastern corner of Iowa into Missouri. While gliding through the state last named the traveler awakes to the sight of a rolling country of distant horizons, swelling here and there to considerable hills, checkered with tilled fields and frequent farmhouses, divided by numerous water-courses and dense groves of deciduous trees. Not one whose scenic features you would travel far to see, but gratifying to the eye; full of gentle contrasts and pleasing variety.

Kansas City, on the sand-laden Mis-

souri, was once noted chiefly as a stock market and for its packing industry. These industries have flourished year by year, but Kansas City now has all the varied interests of any large city.

The very Lawrence, whose name for years called to mind the horrors of the Quantrell raid and the massacre of its defenseless citizens, is now the most flourishing of peaceful towns, the seat of the University of Kansas and of the famous Haskell Institute, a noteworthy successful school for Indians.

At Hutchinson (noted for its salt industry) one enters western Kansas, and from this point for a long distance the road follows the windings of the Arkansas river, with only occasional digressions. Dodge City, of cowboy fame, and Garden City, the scene of government experiments in agriculture, are the chief centers of this district.

Colorado first presents itself as a plateau, elevated 4,000 feet above the sea, railway and river continuing as close neighbors through the gently ascending plains.

A factory has been built at Rocky Ford for the production of sugar from beets. It was erected by the Oxnard Syndicate at a cost of \$1,000,000, and its daily capacity is 1,000 tons of beets.

Trinidad is the center of large coal, coke, iron and wool industries. Here, going west, is the first appearance of adobe architecture and Mexican settlements. Here also begins the final ascent to the first of many lofty mountain gateways, the Raton Pass.

The grade up Raton Pass is remarkably steep and two powerful mountain engines are required to haul the train at a pace barely faster than a walk. From the rear vestibule may be had an endlessly varied and long continued series of mountain views, for the ascent is no mere matter of a moment.

Beyond this is a wide-sweeping curve from whose farther side, looking backward down the pass, an inspiring picture is unfolded to view for a passing instant—a farewell glimpse of the poetic Spanish peaks at the end of a long vista past a ragged foreground of gigantic measure. Then the hills crowd and shut off the outside world; there is a deep sandstone cut, its faces seamed with layers of coal, a boundary post marked upon one side Colorado and upon the other New Mexico, and instantly following that a plunge into a half-mile tunnel of midnight blackness, at an elevation of something more than 7,600 feet.

At no time on the route through New Mexico via this route does one fall below an altitude of 5,000 feet.

You are borne over mountains above forests of pine and fir, with transient glimpses of distant prairie; through canyons where fierce rock walls yield grudging passage and massive gray slopes bend downward from the sky; along level stretches by the side of the Great River of the North, whose turbid stream is the Nile of the new world; past picturesque desert tracts spotted with sage, and past mesas, buttes, dead volcanoes and lava beds.

The Culebra Cimarron ranges of the Rockies shut in the lower western sky as the train whirls along southward from Raton to Las Vegas. En route you pass Springer, whence stages run to the Red river mines and to Taos pueblo; Wagon

Mound, a former Mexican frontier customhouse and a picturesque point on the Santa Fe trail; and Watrous, at the head of Mora Canyon, near old Fort Union. Mora Canyon is fifty miles long, a rather modest affair, compared with Apache Canyon and the greater gorges of Arizona, but typical of this land of deeply cutting streams.

Traveling from Las Vegas to Albuquerque the Glorieta range of the Rockies is crossed through Glorieta Pass (altitude 7,453 feet). The upclimb takes you near Starvation Peak, best seen from Chapelle station. One legend says that a large band of Spaniards was surrounded here by Navajos in 1800 and starved to death; another story ascribes the cross on summit to the Brotherhood of Penitentes. However the name may have originated, the peak itself is a prominent landmark.

Not far from the main line, the head waters of the Pecos river can be reached—a famous haunt of the black-spotted mountain trout.

Albuquerque itself lies at an altitude of 4,935 feet above the sea level, on a sunny slope of a broad plain, amply protected against sudden storms by the neighboring high mountain ranges. The ancient settlement dates back to the Spanish invasion, while the new town has a population of 10,000.

The Sante Fe, in traversing western New Mexico and Arizona, climbs the Continental Divide from Albuquerque (altitude 4,935 feet) to Guam (altitude 6,996 feet), a distance of 136 miles, along the interesting valleys of the Puerco and San Jose. There follows a downhill slide of 150 miles to Winslow (altitude 4,343 feet) beside the Puerco and Little Colorado rivers. The engine then puffs up grade for many miles through fragrant pine forests to a point just beyond Flagstaff. There is a slight down grade to Ash Fork (altitude 5,129 feet), another rise of twenty-seven miles to Seligman (altitude 5,260 feet), and then the train easily drops down a 150-mile incline to Needles, the descent being nearly a mile, almost to sea-level. You would scarcely notice the difference at any given point, unless by comparison with track behind or ahead.

Beyond description is the Grand Canyon of Arizona. The series of tremendous chasms which form the channel of the Colorado river in its course through northern Arizona reach their culmination in a chaotic gorge 217 miles long, from nine to thirteen miles wide, and, midway, more than 6,000 feet below the level of the plateau. Standing upon the brink of that plateau, at the point of the canyon's greatest width and depth, the beholder is confronted by a scene whose majesty and beauty are well nigh unbearable.

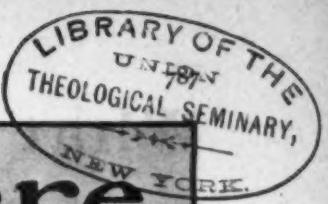
From Ash Fork the Christian Century special runs southward through Prescott to Phoenix and thence eastward to Kelvin. In a distance of about 275 miles the traveler is afforded glimpses of nearly every variety of scenery typical of the territory. There are bleak, barren mountains, and mountains covered with forests of pine or cedar, on whose slopes are seen the dumps of world-famous mines.

There are rocky desert wastes where only uncouth cacti find rooting to give some poor semblance of life and hope, and vast arid stretches which in early spring are overspread with flowers. There

(Continued on page 799.)

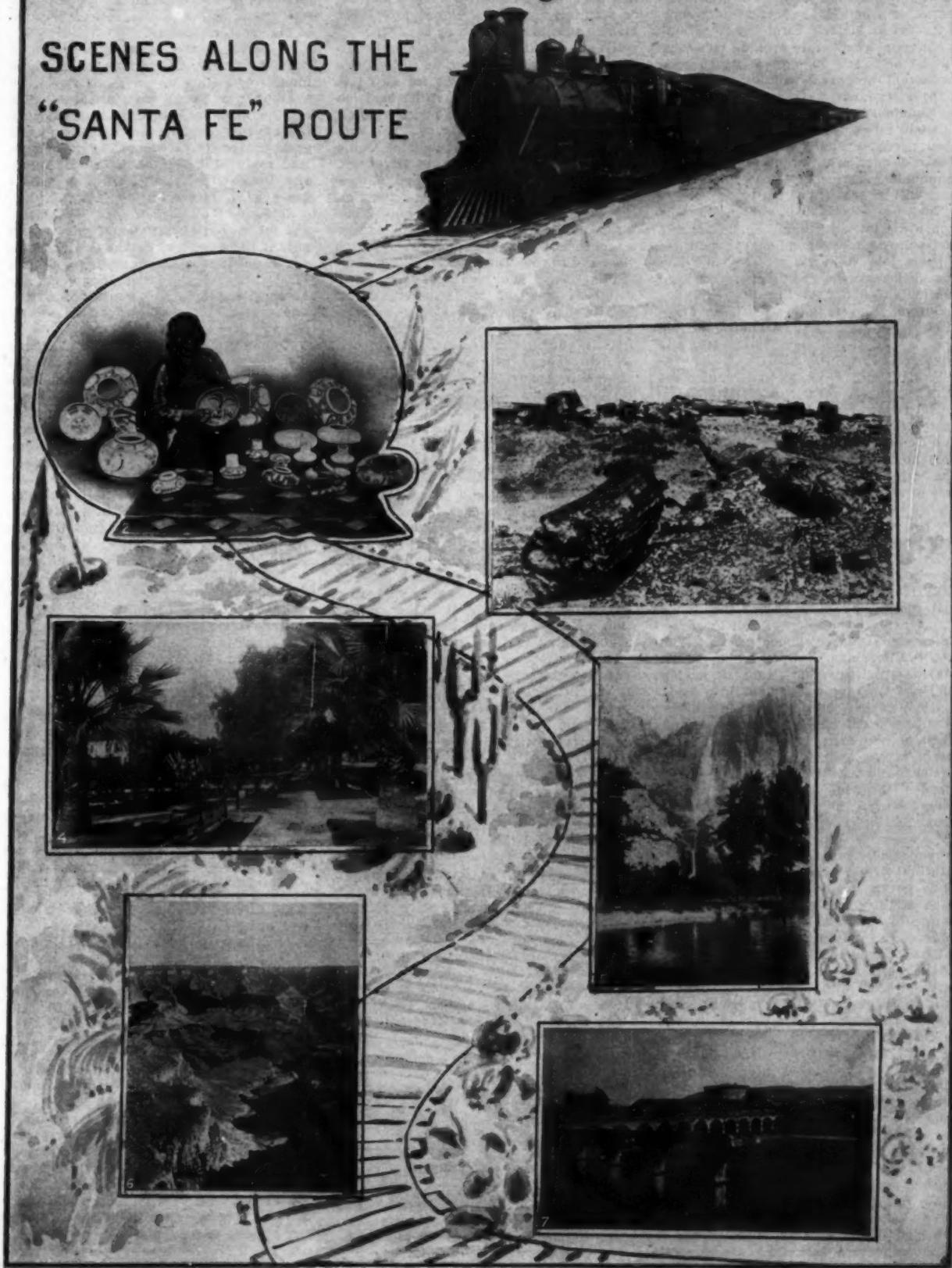
August 10, 1905.

THE CHRISTIAN CENTURY



# On the Way There

SCENES ALONG THE  
"SANTA FE" ROUTE



1. Christian Century Special Train.  
5. Yosemite Falls (26,000 feet) California.

2. Moki Indian Pottery.

6. Grand Canon of Arizona from Bright Angel Hotel.

3. Petrified Forest.

4. Street Scene on Figueroa.  
7. Capistrano Mission (Inner Court.)

## What to See in San Francisco

P. C. MACFARLANE

First of all, see the convention hall, on Masons street, between Post and Geary, where the daytime sessions of the convention will be held, and, right next door to it, see the historic First Congregational Church where the evening sessions will be held, and in both of which concurrent programs will be carried on if the attendance warrants it. Then see the mammoth Woodward's pavilion, on Valencia street, just off Market, seating 8,500 persons, where the Christian Endeavor session of Saturday night and the communion service of Lord's Day afternoon will be held.

Next, see the place where you will stop while in San Francisco, and get out the softest, most comfortable pair of slippers to rest your tired feet in when you get back from your trips to the convention and about the town.

Beyond this, what to see in San Francisco? Really, it is a puzzling question. I have only been here five years, and have seen very little of it.

First of all, of course, one cannot see San Francisco, without seeing the wonderful bay which lies between it and you easterners. This bay is sixty miles long and four to ten miles wide. Its beauty is unrivaled in the new world. Its shores are dotted with cities, and the total population of San Francisco and what are known as the Bay Cities, being those on the bay within ferrying distance of San Francisco, is about 700,000.

By all means, consider the city itself as a wonder worth seeing. In 1835 Richard Henry Dana, when gathering material for "Two Years Before the Mast," found near the mission of San Francisco "a newly begun settlement, mostly Yankee Californians, called Yerba Buena, which promises well. Here, at anchor, and the only vessel, was a brig under Russian colors, from Asitka, in Russian America, which had come down to winter and to take in a supply of tallow and grain, great quantities of which latter article are raised in the missions at the head of the bay." Now there is no Russian America and Russia is almost swept from the Pacific. In 1846 twenty or thirty disreputable houses lined the beach. The densely populated district south of Market street, as we see it to-day, was then but a stretch of mud flats and an arm of the bay. In 1849 Bayard Taylor wrote to the New York Sun: "On every side stood buildings of all kinds, begun or half finished, and the greater part of them mere canvas sheds, open in front, and covered with all kinds of signs in all languages." Of the population he said: "Yankees of every possible variety, native Californians in serapes and sombreros, Chilians, Sonorians, Kanakas from Hawaii, Chinese with long tails, Malays armed with their everlasting kreeses, and others in whose embrowned and bearded visages it was impossible to recognize any especial nationality." Little wonder, then, that to-day, 56 years later, San Francisco is the most cosmopolitan city in the world. Here Occident and Orient meet, mingle and present the most kaleidoscopic civilization to be seen anywhere. Hopkins Art Institute, with its famous picture galleries, almost rubs noses with Chinese Joss houses over the brow of the hill, while the gleaming guns of Uncle Sam's Presidio are within sight from Fishermen's wharf, where the sun-

burned Italians come by hundreds in the afternoon with their tons and tons of fish that they handle with scoop shovels or pitchforks much as the middle West farmer does his potatoes or hay.

By all means see the whole city. To do this, you may charter an automobile at the regulation price, or for 25 cents you may charter a seat in an observation trolley car which makes the entire circuit of the city in two hours or so. You will, or course, go and take a sniff at Chinatown, and peek into her queer stores and possibly view with wonder and amazement her gorgeous theaters and temples. If your curiosity be great, and your olfactories not too sensitive, you will engage a guide and really explore this region where Chinese Tonga rule in their strange way, and where every few months a "war" of the Tonga breaks out and is only ended when the "hatchet men" have glutted their thirst for blood. But do not be alarmed, dear, timid people, the Tonga will be very peacefully minded in August, and besides, they only chop up Chinamen, anyway, so you are safe. Here in a walk of half a block you will get the best apologetic for Christianity you ever had in your life. You will pass through hundreds of sullen-faced Orientals on whose features are stamped all degrees of sin and traces of every vice. Utterly hopeless is their stare. They are of the earth earthy. Suddenly you will come upon a group of clear-faced, clean-eyed men and children, that yet are Chinamen, but as much different from those you have been looking at as day is from night. What is the explanation, of what race are these men? You are standing in front of a Chinese mission. These men are Christians or students in the missions, on the way to be Christians, and the world of the missions dotted in amongst this seething sea of Pagan life is as much of a contrast to that around it as heaven will be to this world.

Of course, too, you will see Golden Gate Park, with its miles and miles of beautiful driveway, its acres of green sward, whereon hundreds and thousands of San Francisco's youth dispel themselves, with its zoological gardens wherein are herds of buffalo and elk, groups of kangaroos and the largest grizzly bear in captivity. The aviary is alive with the twittering of all varieties of song birds, squirrels spring through the branches of the trees, and beautiful mountain quail run through the trees, saucily elbowing the gorgeous peacocks everywhere to be seen. The lakes in the park are adorned with beautiful swans and aquatic birds of all sorts. The Park museum is a place where are assembled relics of every land under the sun and every age known to history, and in it the tourist can well spend a day.

San Francisco's mint, the largest in the United States is well worth a visit. Palo Alto, the seat of Stanford University, where is Stanford Memorial Church, the most beautiful edifice for religious worship in the United States, may well claim a day. Berkeley, just across the bay from San Francisco, is the seat of the University of California, where are some of the most eminent scholars in the United States, notably, for instance, Prof. Loeb, late of Chicago, who is engaged in the interesting search for the mystery of

life production, and Prof. G. A. Howison, venerable head of the department of philosophy, who, though he is past the retirement age, cannot be retired because of his great usefulness.

At Berkeley, too, is our own Berkeley Bible Seminary, California's only school for the education of our ministry. Here a number of young men are qualifying for the work on the coast and enjoying the advantage of lecture courses in the great university as well. Under the able leadership of President H. D. McAneny and Dean Hiram Van Kirk this school has a great future.

Skirting the Bay of San Francisco, and for all but governmental purposes, a part of the great city by the Golden Gate, are Alameda, population 20,000; Oakland, 75,000; Berkeley, 20,000; Richmond, Tiburon, Belvidere, and Sausalito, a brilliant galaxy of satellites of the greater city.

Among the pleasure trips in and around the city not so far mentioned would be one in the new scenic railroad cars skirting the high precipice that looks over the Golden Gate, ending at the Cliff House with Suto's famous baths and Seal Rocks near at hand. Another interesting trip is to the Presidio, as the United States military reservation is called. Here are always several regiments of soldiers, and here are the guns Uncle Sam has provided to protect his big harbor and its busy cities from warlike attack. An excursion on the bay must not be overlooked. This may extend outside the Heads, as the entrance to Golden Gate is called, and may even be lengthened to encircle the Farrallones some forty miles distant.

2222 San Jose avenue Alameda, Cal.

### SPEECH.

Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough;  
Look for the places that are smooth and clear,  
And speak of those to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.  
Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God or man, or self.  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come;  
No one will grieve because your lips are dumb.

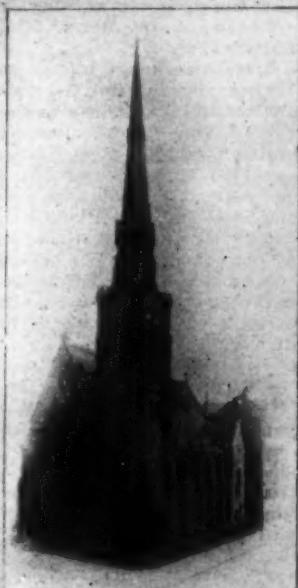
Talk health. The dreary, never-changing tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest or please,  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true.

—Ella Wheeler Wilcox in the Woman's Home Companion.

The Lady (to applicant)—Why did you leave your last place?

The Maid—Why did your last maid leave you?

# ~SCENES IN THE~ CONVENTION CITY



1. One of the Meeting Places of National Convention. 2. Street Scene in Chinatown. 3. Hall of Native Sons of the Golden West.  
4. Union Square. 5. First Christian Church. 6. National Committee, back row reading from left to right: Dr. J. M. Read, E.  
W. Darst, P. C. McFarlane, T. A. Boyer, Geo. C. Hubbard, Ira Sorrick. Front row: A. M. Elston, F. S. Ford, W. M. White,  
Hiram Van Kirk. 7. West Side Christian Church.

# National Convention, San Francisco, California

August 18 and 19.

## CHRISTIAN WOMAN'S BOARD OF MISSIONS.

**Friday Afternoon, August 18.**  
 2:00—Devotional Service, Mrs. Hartley, California.  
 2:15—President's Address.  
 2:30—Announcement of Committees.  
 2:40—Reports of Secretary and Treasurer.  
 3:00—Report of Committee on Literature; Music.  
 3:20—Report of Superintendent of Young People's Work, Miss Mattie Pounds, Indiana.  
 3:30—Address, Jas. G. Warren, California.  
 4:00—Address, Mrs. Julia C. Gerould, Ohio.

**Friday Evening.**

7:45—Devotional Service, Mrs. E. W. Darst, California.  
 8:00—Address, Miss Calla Harrison, California; Music.  
 8:30—Address, Mrs. Julia C. Gerould, Ohio.

**Saturday Morning, August 19.**

9:30—Devotional, Mrs. A. M. Harrison, Kentucky.  
 9:45—Report of Committee on Evangelization in the United States.  
 9:55—Report of Committee on Young People's Work.  
 10:05—Report of Committee on India; Music.  
 10:25—Report of Committee on Educational Work in the United States.  
 10:35—Address, Mrs. Ella Humbert, Oregon; Music.  
 11:10—Presentation of and Addresses by Missionaries from India, Mexico and the United States.

**Saturday Afternoon.**

2:00—Devotional, Mrs. Grant K. Lewis, California.  
 2:15—Report of Committee on Island Work.  
 2:25—Report of Committee on Mexico.  
 2:35—Report of Nominating Committee; Music.  
 2:55—Roll Call of States.  
 3:40—Report of Committee on Watchword and Aim.  
 3:45—Address, Mrs. A. C. Smither, California.

**Saturday, August 19.**

10:00 a. m.—General Board Meeting of the F. C. M. S.  
 2:00 p. m.—General Board Meeting of the A. C. M. S.; President, F. W. Allen, Missouri; Secretary, P. J. Rice, Indiana.  
 7:30 p. m.—Y. P. S. C. E. Session, R. H. Waggener, leader.

Report of Superintendent of Christian Endeavor, by R. H. Waggener; Address.

**Lord's Day, August 20.**

11:00 a. m.—Preaching in All Offered Pulpits.  
 3:00 p. m.—Union Communion Service.  
 7:30 p. m.—Preaching in All Offered Pulpits.

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**Monday, August 21.**

## FOREIGN CHRISTIAN MISSIONARY SOCIETY.

**Monday Morning.**

9:00—Devotional Exercises.  
 9:30—Appointment of Committees.  
 9:45—Reports of Progress.  
 10:30—Address, "The Purpose of God

as Revealed in the New Testament," E. W. Allen, Ft. Wayne, Ind.

11:00—Introduction of Missionaries.  
 12:00—Adjournment.

**Monday Afternoon.**

2:30—Devotional Exercises.  
 2:40—Business.  
 3:25—Conference on "Preparation for the March Offering," Conducted by F. M. Raines.  
 4:00—Address, "The Need of More Abundant Giving," W. S. Goode, Youngstown, O.  
 4:30—Announcements and Adjournment.

**Monday Night.**

7:30—Devotional Services.  
 7:50—Address, "Missions, the Supreme Apologetic," H. L. Calhoun Lexington, Ky.  
 8:20—Address, "United Church and an Evangelized World," F. M. Dowling, Pasadena, Cal.

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## AMERICAN CHRISTIAN MISSIONARY SOCIETY.

**Tuesday, August 22.**

Leader of Song, E. T. Nesbit, Fresno, Cal.

9:00—Devotional, "Bible Study on the Holy Spirit," J. H. Garrison.  
 9:30—Reports of Boards: (a) Church Extension, G. W. Muckley, Kansas City, Mo.

9:45—(b) Acting Board A. C. M. S., Benjamin L. Smith, Corresponding Secretary, Cincinnati, O.

10:10—Address, "The Second Chapter of Church History," R. H. Crossfield, Owensboro, Ky.

10:40—Introduction of Home Missionaries.

11:20—Report of Statistical Secretary, G. A. Hoffmann, St. Louis, Mo.

11:30—Report of Committee on Union With Free Baptists.

**Tuesday Afternoon.**

Leader of Song, George A. Webb, Woodlawn, Ore.

2:00—Devotional, "Bible Study on the Holy Spirit," J. H. Garrison.

2:30—Hour of Evangelism, Report, W. J. Wright, Superintendent Evangelism; Address, "Ideals in Evangelism," J. M. Rudy, Sedalia, Mo.

3:30—Reports of Committees.

4:15—Five-Minute Speeches on Home Missions at Call of Chairman.

**Tuesday Evening.**

7:30—Hour of Praise, S. H. Bartlett, Leader.

8:00—Address, "The Transformation of Wealth," R. P. Shepherd, Pomona, Cal.

8:30—President's Address, "Man's Gift Maketh Room for Him," E. L. Powell.

**Wednesday, August 23.**

Leader of Song, W. E. M. Hackleman, Indianapolis, Ind.

9:00—Devotional, "Bible Study on the Holy Spirit," J. H. Garrison.

9:30—Address, "If All Christians Were Christians," George L. Bush, McKinney, Texas.

10:00—Hour of Ministerial Relief, Report by A. L. Orcutt, Indianapolis, Ind.; Address, "What the Lord Hath Ordained," I. J. Spencer, Lexington, Ky.

11:00—Reports of Committees.

11:20—Address, "America Is Taking Our Plea; Our Plea Is Taking America," by Cephas Shelburne, Huntington, Ind.

12:00—Final Adjournment.

## OUR AFFILIATED INTERESTS.

**August 23, Afternoon and Night.**  
 Wednesday Afternoon, Convention Hall, E. L. Powell, Presiding.

1:45—Opening Exercises; Music, De Loss Smith, Leader of Song Service; Devotionals, W. K. Berry, Editor Pacific Christian.

2:00—American Christian Educational Society, Harry G. Hill, General Secretary, Indianapolis; Addresses and Reports.

2:40—The National Benevolent Association, Geo. L. Snively, General Secretary, 903 Aubert Avenue, St. Louis; Report, Mrs. J. K. Hansbrough, Corresponding Secretary.

3:00—The National Bible School Association, W. H. McClain, President, 1623 Washington Avenue, St. Louis; Address, W. A. Moore, "The National Bible School Association and Its Work"; President's Report.

4:00—Business Men's Association of the Christian Church, W. Daviess Pittman, General Secretary, Carleton Building, St. Louis; President's Report, J. H. Allen; Treasurer's Report, Sydney H. Thomson.

Informal dinner for members and invited guests from 5 to 7. Place announced at this service.

**Wednesday Evening.**

First Congregational Church, E. L. Powell Presiding.

7:45—Music, Under the Direction of Local Committee.

8:00—Devotional, A. R. Teachout, Cleveland, Ohio.

8:10—The National Benevolent Association, Address, J. H. Mohorter.

8:50—Business Men's Association of the Christian Church, Address, W. Daviess Pittman.

9:40—Miscellany and Farewells.

## STATE AND NATIONAL SECRETARIES' ASSOCIATION.

The following program has been arranged for the State and National Secretaries' Association at the annual meeting in San Francisco, Cal., August 18, at 2 o'clock p. m. Place of meeting will be announced at the morning session of same day.

2:00 p. m.—Devotional.

2:20 p. m.—Reading of Minutes and Secretary's Report.

2:30 p. m.—Address, "The Combination of States and National Home Missionary Offerings," S. H. Bartlett.

2:50 p. m.—Discussion, led by A. L. Myhr.

3:30 p. m.—Symposium, "The Preparation for State Mission Day;" (a) Introduction, B. S. Denny; (b) Literature, Leonard G. Thompson; (c) Advertising, T. J. Legg; (d) Interesting the Preacher, T. A. Abbott.

4:10 p. m.—Discussion.

4:30 p. m.—Business; Adjournment.

Prompt attendance on this meeting will facilitate the work. It will be the only meeting held by the Association at the convention as it now appears. The subjects chosen are vital and we should come to their consideration with thoughtful hearts.

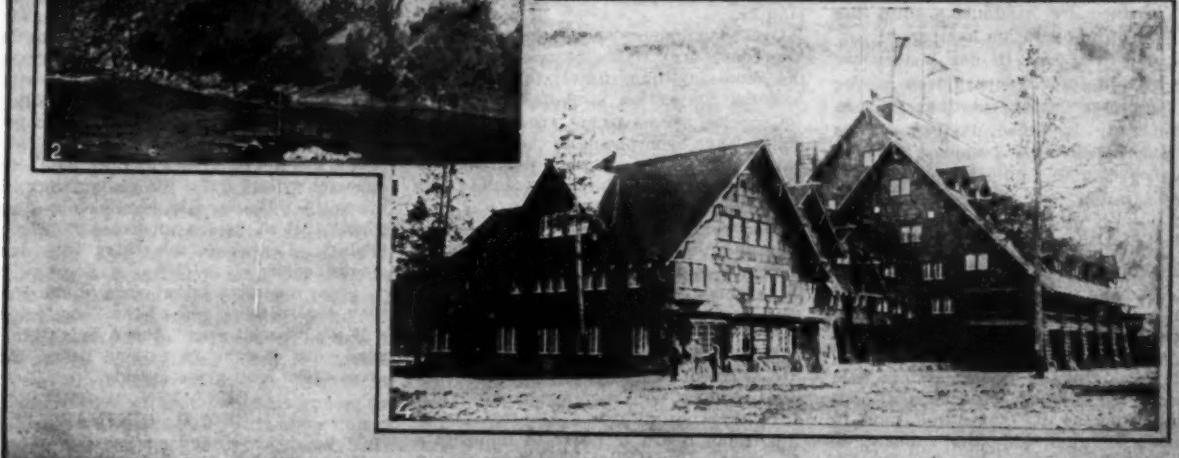
S. H. BARTLETT, President.

W. A. BALDWIN, Secretary.

"They can conquer who think they can."—Dryden.

# ON THE WAY BACK

Scenes along the Northern Pacific Railway.



1. Grand Terrace Portland Exposition.

2. Entrance to the Cascade Mountains, Washington.  
4. New Hotel (Old Faithful Inn) Yellowstone Park.

3. Golden Gate, Yellowstone Park.

## An Appeal From India

In making this appeal for reinforcements, we wish to say, first, that under God, we are yours; we have been sent out by you; many of us have been with you from childhood; we are, therefore, the product of your existence, and, for this reason, we believe we have a right to claim your attention to this appeal. Some of us have been on the field long enough to know its requirements and to understand something of its promise of harvest. We also know the appalling condition of the heathenism by which we are surrounded and the urgency of our need. We feel that we cannot endure delay or the refusal of our request. We must have more workers, or we shall not be guiltless for the loss of souls or of the charge of disloyalty to Jesus Christ.

The population of the districts in which we have twelve stations and forty-six missionaries is not less than 60,000,000. We want, as the least possible working estimate, for the evangelization of this multitude, one man and one woman for every 50,000 population. This will require that our present force be increased to 125, or that we should have 75 new missionaries. This is the need. In view of this, is it too much to ask or to expect that 25 new missionaries be sent out to us before the year closes? Surely, when we consider the ability of our people, their number and their wealth, and the imperative order of our king, this is not too much to ask or to expect. While we earnestly plead for this number to be sent, we would also even more zealously plead that all should be men and women of God. No other kind is needed or sought. There may be diversity of gifts, but this one qualification is essential.

We want these reinforcements for the

following departments of work: 1. Preaching the gospel of Christ. While we believe this to be the purpose of every phase of missionary work, we wish to emphasize the fact that we need men who will give themselves wholly to preaching, for it hath pleased God, by the foolishness of preaching to save them that believe. We also state the fact that India can supply the ablest preacher with a pulpit worthy of his highest powers. He will find here the greatest speculative faiths of mankind, and in varieties abundant. Hinduism, Buddhism, Mahomedanism and Zoroastrianism are here. This is the home of religious subtlety, as well as of profound indifference to all religion. We therefore ask for preachers, and invite the university man, who feels that he would be wasting his talents to come to India, to reinvestigate the subject and see if his skill and heroism may not find ample scope here.

2. Educational missionaries are also wanted. Children are to be educated and trained into Christian manhood and womanhood. In a land possessing some of the oldest literature in the world, but where 95 per cent of the people are unable to read, the missionary that is equipped as an educator is greatly needed, and his service will be of priceless value to the Indian-Church.

3. Medical missionaries are wanted. Disease flourishes here as plants in a tropical climate, and he who brings along with the gospel of salvation and peace, healing for bodies, is twice armed for the conflict. We therefore appeal for medical missionaries.

4. We also want zenana missionaries who will go behind curtained doors and take the light of Christianity to wo-

men and mothers and prepare them to take their places in the new India that is to be.

To declare the unsearchable riches which are in Christ Jesus, to heal suffering bodies and lead souls to the Great Physician, to educate children and train them into Christian manhood and womanhood, to take the light of the truth into darkened zenanas, to remove the oppression of caste by putting in its stead the fellowship of brotherly kindness and love, to bring India to a new era—to the reign of Jesus Christ. Brethren, this is the high calling to which we invite the young men and women of our churches, and for the fulfillment of which we earnestly appeal.

We appeal to a great people, who, while numbering one and a half millions, have just begun their history, and we ask that you make your sympathies and interests as broad as the heart of Jesus Christ, which reached unto the ends of the earth. We appeal with confidence to you for reinforcements, because you believe in and earnestly contend for the supremacy of Christ, in all things, and the all-sufficiency of the gospel to save the world. In the name of Jesus Christ, the great head of the church, and in behalf of perishing millions, who lacking him are in darkness and the shadow of death, we ask you to listen to our appeal. Strengthen our hands, and enable us to accomplish our work. And may He who is able to exceeding abundantly above all that we ask or think, according to the power that worketh in us, work in you both to will and to do of His good pleasure.

MORTON D. ADAMS,  
FLORENCE A. MILLS,  
Comm.

## An Appeal for the Bureau of Evangelism

Our numerical growth as a people has been the wonder of the religious world and the secret of that growth has been the Spirit of Evangelism.

The organization of the Bureau of Evangelism was a long delayed step in the right direction, the perfecting of a needed system for enlarged and aggressive work in saving men. It has more than justified its existence before the first year of its operation has passed.

For the first time in our history we have been accorded equal place in the most important union meetings held in large cities. In these union meetings the gospel has been preached without prejudice, without qualification and without reservation.

The results attained in these meetings have been very largely attributed to the methods used by our brethren, and these methods have been copied by pastors of denominational churches. When W. J. Wright, our superintendent of evangelism, gave the gospel invitation, rightly, in his section of the union meetings held at Louisville, Ky., the preachers without exception called it "something new in evangelism" and said they meant to adopt it in their churches. One Presbyterian preacher afterwards met Brother Wright upon the streets of Louisville and told him he had been having a "perpetual revival ever since the union meet-

ings, just from giving people a chance to make the good confession."

Our standing committee of evangelism has provided for two great summer schools of evangelism, one to be held at Chautauqua, N. Y., July 9-19, the other at Bethany Assembly, Indiana, from July 31st to August 10th. Simultaneous meetings are planned for in Cleveland, Pittsburgh and Cincinnati during the autumn months.

Over one hundred congregations upon the coast are to begin meetings upon the same day, immediately following the national convention at San Francisco.

Churches have been aroused, evangelists have been placed in the field, campaigns in large and small communities planned and as rapidly as possible put into execution.

The work is growing. It is enlisting men and churches and communities. Its influence is telling upon the life of the brotherhood already and must tell with even greater force in coming years.

It is not only a stupendous work, but it is also a work which is vital to our life. To prosecute it upon adequate lines requires both men and money. The \$5,000 appropriation from the treasury of the Home Board in order to inaugurate the work will not suffice for more than a meager beginning. Funds are needed in large sums. The great Presbyterian board is supported altogether by personal gifts, one man giving \$10,000 every

year. The Baptist Board receives from one man \$5,000 a year, and from one woman \$500 a year. It is not the purpose of the Bureau of Evangelism or of its superintendent of the American Christian Missionary Society to ask for offerings from churches as such. But it is our belief that there are individual members who can well afford to make liberal gifts to a great enterprise like this, in sums of \$50, \$100, \$250 or \$500. We appeal to the many who are thus able to be among the first to help in making this the great department of our home work.

Gifts in any amount will be cheerfully received for and any one who feels interested should send an offering. Our people are liberal givers as they see their opportunity and duty. We are growing in liberality. We are a people who do things. Here is an opportunity. Here is duty. Let us do this thing with our whole hearts.

If you desire to know more of the Bureau and its work, one of the Secretaries will gladly visit you. Above everything send your offering in without delay. He gives twice who gives quickly.

BENJAMIN L. SMITH,  
GEO. B. RENSHAW.

If you want to be miserable, think much about yourself; about what you want, what you like; what respect people ought to pay you, and what people think of you.—Charles Kingsley.

## Among the New Books

**The Bible and Land**, by James B. Converse. 251 pages. Pub. by the author, Morristown, Tenn. \$1.

A treatise on the land question mingling some very good reasoning with much obsolete Biblical interpretation, sound in its motive and full of good social preaching if not always urged in good logic. The author is a man of capacity but one doubts whether Henry George would agree that his interpretation of the theories advanced in "Progress and Poverty" represent the mind of its author. The book agrees with George's conclusion as to evils of land monopoly but holds to private ownership and advocates the Laws of Moses to prevent monopoly. The chapter on "The Prophets and Land" is vigorous and wholesome, though not always on the text. The book is a mingling of theocratic ideas and literalistic interpretation with economic theories.

**Blue Book of Missions for 1905**, edited by Henry Otis Dwight, LL. D., Secretary of the Bureau of Missions; 242 pages, \$1. Funk, Wagnalls Co., N. Y.

The Bureau of Missions was formed at the close of the great Ecumenical Conference in New York City in 1900. Its object was to care for, adapt for use, and increase the museum books and documents brought together on that occasion. The museum is now on exhibition at the American Museum of Natural History and is one of the objects of interest in the metropolis. The library is being built up and classified for specialist as well as general purposes. Anyone desiring information on matters pertaining to missions may obtain it by writing the bureau.

This book is the first notable production of the department of information. It gives statistics regarding the religions of the world, the conditions of the fields and the missionary accomplishment in each land. It details the organization and working force of each society and gives a list of lands in which it labors. Tables are prepared for ready reference, but the book is more than a mere compilation of figures. Note and comment put flesh and blood on the skeleton of fact. Missionary conferences and the relations of missions to governments are treated. Roman Catholic missions are given a place. A very desirable addition.

The offices of the bureau are in New York City, but no address is given.

A. W. T.

**The Slanderers**, by Warwick Deeping. New York: Harper & Brothers, \$1.50.

This story is not altogether pleasant reading. The hero succumbs to his passion for a beautiful woman and marries her. He does not even pretend to himself that he really loves her, although he believes himself to be an idealist and a dreamer. Immediately upon the return from their honeymoon he begins a "friendship" with an innocent and unsophisticated young girl. This gives opportunity for the "slanderers" to vent their spleen, and the whole thing ends in a scandal, the two departing together. This estimable and virtuous young man exclaims in his troubles, "God judge me. I

had not worked for this. The world has outraged us. So be it. I defy the world and fling away my rotten reputation and my friends. Let all the fantasies of fools be dust. Lover and beloved we will go out together in the night." The book is written in a rather stilted way, though with what is apparently intended to be highly colored language. The descriptions of nature are frequent and are the most pleasing part of the work. The book seems to have no particular reason for coming into existence.

### THE AUGUST MAGAZINES.

The Metropolitan has as its leading article an illustrated story by A. T. Quiller-Couch, entitled "A Jest of Ambialet." Catherine Cecil Thurston, the author of "The Masquerader," continues her serial story, "The Mystic." Joel Chandler Harris contributes part of his story of negro life, entitled "A Hard Headed Woman." In the section "The World at Large" are found illustrated notices of a number of prominent people. A number of stories and sketches complete the material of this issue.

Good Housekeeping has the usual complement of interesting sketches for housekeepers and children. Several of the illustrations are in color. It is a suggestive and helpful number.

The Popular Magazine is made up as usual of stories, among which appear the final chapters of Rider Haggard's "Ayesha." Some dozen stories by more or less well known writers are included in this number.

Lippincott's is made up of a series of short stories, including the "Madness of Sari," by Prince Vladimir Vaneatski. The long story in this number is by Clare Bartrum, and is entitled "Her First Elopement."

The August Century is a midsummer holiday number, and is a charming magazine with many colored illustrations and a wealth of readable matter. Ralph D. Paine contributes an illustrated article on "The Spirit of School and College Sport." Melville E. Stone continues his interesting articles on the work of the Associated Press, of which he is the manager. Frank J. Sprague writes a second paper on the "Electric Railway," illustrating the use to which electricity is being put in transportation. W. J. Stillman writes of "Squirrel Land." "Lady Warwick's Farming College for Girls" is the title of a handsomely illustrated article by Hugh Spender. Glimpses of the summer girl are given in four handsome colored drawings by Howard Chandler Christy. E. S. Hallack has an exceedingly interesting article on the "American Circus." "Alpine Climbing in Automobiles" is discussed in a highly interesting fashion by Sterling Heilig and Mr. Kipling has a story entitled "An Habitation Enforced."

The World To-day opens with an editorial on the "New Social Conscience." Its review of current events is, as usual, full of up to date and competent information. Its illustrations are charming, especially the series illustrative of L. K. Boyesen's article entitled "Norway's Past and Future." In the section "Men of the Month" there are brief and timely

sketches of Thomas F. Ryan, the new master of the Equitable; Frank H. Hitchcock, "the man without a pull"; and John Weaver, Philadelphia's reform mayor.

The Bookman has an illustrated article by Beverley Stark on "Paul Jones in Portraiture." Joel Benton discusses some American humorists, among them B. P. Shillaber ("Mrs. Partington"), Washington Irving, Artemus Ward, and Josh Billings. Eight books of the month are reviewed as specially important, among them Dr. A. D. White's autobiography, Mrs. Wharton's "Italian Backgrounds," Herbert Paul's "Modern England," and Booth Tarkington's "The Beautiful Lady." Harry Thurston Peck continues his record, "Twenty Years of the Republic," dealing this month with President Cleveland's second term.

The Atlantic Monthly contains the lecture on Balzac which has been given in several places of late by Henry James. Agnes Repplier contributes one of the numerous stories which make up almost the entire number. Margaret Sherwood continues her serial, "The Coming of the Tide." Lafcadio Hearn, whose recent work on Japan has been so greatly enjoyed, writes "The Romance of the Milky Way," a Japanese prose poem.

St. Nicholas is, as usual, full of good things for the little folks, among them "Stories Told by Indians," by Julian Ralph. Several chapters of L. Frank Baum's "Queen Zixi of Ix" are contained in this issue.

In McClure Ida M. Tarbell completes her more or less reliable character study of John D. Rockefeller. "The Finance of the Shark System" is a descriptive article on some of the perquisites of a captain of industry, by John McAuley Carpenter. Booth Tarkington contributes a short story, "The Property Man." Myra Kelly, whose interesting sketches of New York child life in the slums have appeared in recent numbers, has another story of the same character called "In Loco Parentis." The number has some handsome colored illustrations, especially those contributed for T. Jenkins Haynes' "Beneath the Bulldog's Bilge."

The leading story of Ainslee's is entitled "The Adventures of Jou Jou," by Edith MacVane. David Graham Phillips continues his story of modern finance, "The Deluge." Alan Dale, the dramatic critic, writes on the theaters of Rome and Naples, and there is the usual book review section.

Smith's opens with a series of full page halftones of leading actresses. A. Frederick Collins is the author of an illustrated article on "Artificial Creation of Life." Channing Pollock deals with Coney Island in a pictorial sketch. Cyrus Townsend Brady has the usual installment of his story, "Mid War's Alarms." The remainder of the number is made up of a mixture of fact and fiction.

Teddy hated the dark, and his mother was trying to cure him of his fear.

"Now, Teddy," she said as she tucked him in for the night, "you know who is always with you even in the dark."

"Well, I don't want a man, I want a woman," was his astonishing reply.—April Lippincott's.

## Church with Fine Equipment and Splendid History

### CENTRAL CHURCH, ANDERSON, INDIANA

A task rightly begun is half finished. Many a movement has been doomed to disaster from a bad start. There is something in being born under a lucky star. The success of the Central Christian

T. W. Grafton

this period the church had its triumphs and reverses. Near the close of Mr.

conditions many were members of, or favorably disposed to, the Christian church, so the church as well as the community entered upon a period of rapid growth.



T. W. GRAFTON,  
Pastor.

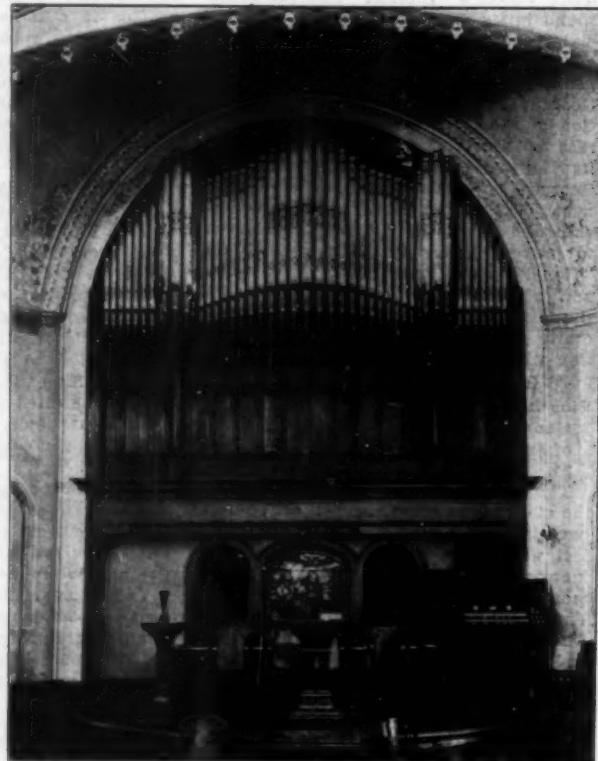
Church, of Anderson, was assured from its birth. It was well born. It came into existence under the right kind of leadership. It caught its early inspiration from men of lofty ideals. Love H. Jamison and John B. New, men of fine Christian culture and broad sympathies, inaugurated the enterprise and gave it the stamp of their personality. Under their fostering care it began its splendid career in 1858 in a schoolhouse just outside of town. In 1861 a more suitable location was found in town and in the autumn of that year the church was comfortably housed in a building of its own.

About this time it was fortunate in securing the frequent services of that prince of Gospel preachers, Benjamin Franklin. With his multiplied duties of editor and evangelist, he could hardly be called its pastor, but moving his family to Anderson he gave the church what attention he could, and here finished his career. The first regular pastor of the church was his son, Joseph Franklin, who was called to the work in 1862, and continued with occasional intermissions, to serve the church until 1886, and who has recently returned to spend his declining years in its fellowship. During

Franklin's term of service it fell heir to the controversy over the organ and other expedients which for a time checked the growth of the congregation and disturbed its peace, but never generated the bitterness which in many places led to division. A successful revival in 1886 gave the church new courage, and helped to bring the minds of the people back to the essential truths of the Gospel.

Several circumstances now contributed to the rapid growth of the church. First was the great meeting, already alluded to, held by E. W. Darst and J. H. O. Smith, which resulted in an accession to the church of 163 members and was the beginning of its day of larger things. T. M. Niles was secured immediately after the meeting as pastor and continued until 1890, setting in order the things that were wanting and laying strongly the foundations for the large things that were to come.

Another factor which has contributed to the prosperity of the church was the discovery of natural gas, which caused the little country town to grow to the dimensions of a small city within a few years. Of the thousands who flocked in to take advantage of the new material



An Artistic Feature of the Interior  
Central Christian Church, Anderson, Indiana.

The boom was fairly launched when T. A. Reynolds was called to the pastoral care of the church in 1890 and during the five years of his pastorate continued to prosper. M. H. Harkins was chosen as his successor and under his care the work grew so rapidly that a new and better building became a necessity. So in August, 1899, ground was broken for the erection of the present elegant church edifice and the building completed and ready for dedication December 2, 1900. The building, costing \$43,000, is one of the best in the brotherhood. While a considerable debt remains, the church is able to carry it and meet all its obligations without feeling itself greatly burdened.

Following the completion of the new building the church entered upon a period of renewed growth. In 1902, under the evangelistic effort of Allan Wilson, 465 accessions were gained and the influence of the church in the community increased. In 1903, after a pastorate of nine years, Mr. Harkins resigned and was succeeded by the writer, who is completing his second year.

The Central church has become a great religious force in the community. During Mr. Reynolds ministry the East Lynn

## Early Inspiration Caught from Men of High Ideals



SHOWING CLASSIC ARCHITECTURE OF CENTRE CHRISTIAN CHURCH, ANDERSON.

This building was completed and dedicated December 2, 1900, at a cost of \$43,000. The architecture of the building is Moorish, the material Bedford stone. The auditorium proper is hexagonal and seats 700. The Sunday school annex separated from the main auditorium by an immense curtain, is directly in front of the pulpit, and when the curtain is raised completes the larger auditorium. The entire seating capacity, when all the auxiliary rooms are thrown together, is 1,500; each seat in front of and in full view of the pulpit.

mission was organized, which has become a self-supporting church. Last year the Shadeland church was organized and housed in its own building. Each of these churches drew a nucleus from the Central, and are working harmoniously in building up the kingdom in this field.

The Central has a present resident membership of 925 and is thoroughly organized for aggressive work. It has a splendid board of elders and deacons of twenty-six members, made up of representative men of the community who stand loyally by the pastor and second his every effort for the advancement of the cause of Christ. The eldership is composed of men apt to teach.

One of the church's most aggressive forces is the Ladies' Aid Society. To render more efficient service, it has divided the city into five districts and meets in sections weekly in each district. The last Thursday afternoon of the month a union meeting of all the districts is held at the church and reports are brought in of the work done. In this way

the society is not only a financial, but also a home missionary organization. By this method they are able to bring religious influence into the homes, look after the sick, call upon delinquent members, and are a real force for righteousness. About 175 women of the church are members of the organization, paying monthly dues and contributing to the success of the work.

The auxiliary to the C. W. B. M. is one of the largest, if not the largest, in the state. It has a membership of 119, besides a young ladies mission circle of twenty members. Among the most inspiring services of the church are its monthly meetings, attended by from 75 to 100 women and bringing in something of the spirit of a great missionary convention.

The Sunday school is in a flourishing condition. It has an enrollment of over 500 and a weekly attendance of between 350 and 400, and under the excellent leadership of E. C. Carpenter, the superintendent, it is pressing forward.

Three Endeavor societies look after the welfare of the younger members of the church. The Juniors meet Sunday afternoon. The Senior and Intermediates meet, in different apartments of the church at the same hour in the evening.

With all these forces actively at work the outlook is promising. Indeed the Lord for many months has been adding unto the church day by day those that are being saved.

### No Need to Tune the Organ.

At a country church a well known soloist visiting the locality offered to sing at one of the services. The organ being much out of tune, the organist suggested to a church officer the desirability of having it tuned for the occasion. The idea did not meet with the approval of this intelligent person.

"I thought," said he, "that all good singers could adapt their voices to the instrument!"

## Sunday Afternoon.

### ALL MY SPRINGS ARE IN THEE

Teach me, O Lord, the sacrament of art! Teach me thy real presence in the efforts after earthly beauty! Reveal to me that my poetic moments, my musical moments, my artistic moments, are moments of unconscious prayer, expressions of my want of thee! I need thee in the temple of nature as much as I need thee in the temple of grace. Why do I fancy other scenes than these before me? Why do I depict more perfect forms than life has yielded? Why do I sing more melodious songs than the brook, more stirring anthems than the sea? It is because I am not satisfied. It is because my heart cries out for more than nature—for thee. I should have no art if I had no religion. I consider the lily of the field, but it does not content me. I consider the song of the brook, but it does not fill me. I consider the joys of life, but they do not come up to me; I was made for thee. Therefore I paint other fields, I weave other songs, I fancy other joys; and all the time I am in search of thee. Thou art my picture, my poem, my song; my dream of beauty is a dream of thee. It is because I have seen thy face that I seek a new heaven and a new earth; it is because I have heard thy voice that I aspire to richer than Nature's music. "All my springs are in thee."—Dr. George Matheson in "Leaves for Quiet Hours."

### THE SPIRIT OF PRAYER

President Hervin U. Roop, LL. D. What odor is to the flower, the spirit of prayer should be to our lives. It should pervade them entirely, embalm them, make them precious and attractive before God. A life without prayer is a flower without odor, or promise of fruit, or purpose of being. We live to pray, it may be said, since prayer is the ordinary and universal means and condition of obtaining grace; therefore of avoiding sin, of gaining heaven, of saving others, of spreading the kingdom of God. Think for a moment of our Lord's marvelous statements and promises regarding prayer, of his own example, of that of his mother and his followers; then turn to the multitude of souls that are following the broad and easy road that leads down to death. Think of the young whose innocence perishes as do the snowflakes in the mire of the streets; consider the sins by which immortal souls are degraded, even in one day; reflect upon the violence of the wicked and the number of those that are each day dying unprepared. Then, indeed, do we understand why God gave everybody the power and the commission to pray. It is, we may say, more natural for us to pray than to speak with our fellow beings on earth. Our thoughts should be with God rather than with men. And just as powerful men are influenced by intercession, so is God.

The general intention regards the spirit of prayer, for, in the words of our Lord, we must "pray always." It is the heart which prays, or, rather, the life.

Prayer is the perfume of life, and varies in sweetness as lives do.

Thus varies, too, the power of prayer with God. As incense is not the incense of worship unless it ascend from an altar, so must prayer, which is the incense of our lives, ascend, not merely from the lips, but from the altar of the heart. Think of how our Lord's great heart prayed, its prayer being irresistible because of the heart's great sacrifice. Our morning offering, made with the heart more than with the lips, dedicates the whole day to God, pervading, raising, embalming all our works and trials and sufferings with the spirit of prayer.—The Religious Telescope.

### WHAT IS FAILURE?

Central Christian Advocate.

It is well to recall pretty often and to ponder much that pregnant word of Farrar's: "There is only one real failure of life possible, and that is not to be true to the best one knows." Yes, he fails, and he alone, who is false to his ideal, who comes short of that which God has made possible to him. He who deliberately lowers his moral standard for the sake of so-called success, worldly success, makes the most fatal of all mistakes. He may not do any very bad things, he may be quite as good as the average of his class, but the one terrible fact remains—he has turned his back upon the light, he has not been true to his own particular revelation. He has lost something out of his life, for which no amount of self or human praise can be any compensation. The high aroma of genuine goodness is gone. "Failure" is written across his soul.

Archbishop Whately also says something important on this theme—namely, "I never fail, for my orders are not to conquer, but only to fight, and whenever I do conquer also, that is so much over and above." This is in line with the motto: "Duties are ours; events are God's." To accomplish this, that or the other is often wholly beyond our power, and in that case we are in no sense responsible for it. The not accomplishing it should not for a moment be regarded as failure. The high aim is the only essential thing. He who is true to the best he knows and carries out daily the orders of his Master, doing what God purposed to do through him, does really all that he plans or wishes; hence truly succeeds, however little he has to show.

Failure as we would measure it is often high testimony to a man's real work, showing him too good for this world and much better adapted to the next. His success in this low sense often arises from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. Many men have been thrust into the background because they were not brazen-faced enough to push themselves forward. Many have remained at the bottom of the ladder because they would not stoop to the tricks and arts by which others rose. They were too refined, too particular, too careful about soiling and staining their souls,

so they remained contentedly in the rear while such as did not mind the dirt and soot pushed to the front. True happiness here and a high place in heaven hereafter is for those who fall in this way. Of course, where it is sheer laziness or a lack of prudence, patience and perseverance, which is at the root of the ill success, quite a different line of remark is in place. But they whose character is a success need have no envy for those who have merely achieved the lesser goods of wealth and fame. They will receive all respect from the discriminating of earth and lasting praise from the God of glory.

### COLLEGE GRADUATES SEEK TO SHAPE CIVILIZATION

The motives which lie behind the vast commercial development of our age may be in most cases quite as noble as those mingled motives which led to the granting of Magna Charta, or the discovery of America, or the settlement of Jamestown. He wrongs the college man who imagines that the average graduate of the American college wants a diploma simply to put money in his purse. The 25,000 college graduates who have gone forth this June are not chiefly eager for gain—they are seeking opportunity to mold the world according to an inner ideal, they covet power to shape the civilization of their time. The military general shapes the world in one way, the poet in another, the captain of industry in another, but the aim of all is the attainment of power to mold civilization according to one's own ideal, and this idealistic aim consecrates even the slaughter of Gettysburg, makes immortal the songs of Whittier and Lowell, and in the hands of William H. Baldwin transforms the management of a railway into an essential factor in making the kingdom come. As in this country we have scoffed at politics until we have often driven self-respecting men out of it, so now there is a tendency to disparage all commercial pursuits as if they were simply legalized chicanery and "frenzied finance." But the great heart of the republic is still sound; the great leaders of both capital and labor are idealists in temper, and the strife of employers and employed is far less bitter and sordid than the feuds and cabals among the leaders of the American Revolution, who now appear to us through the mists of time to be purest patriots and martyrs. When some Millet lays his brush upon the canvas we begin to realize the dignity of digging, and see how sheep-shearing may be part of the cosmic order and beauty. When Kipling presents us with "McAndrews' Hymn" we suddenly perceive in the begrimed engineer an interpreter of the Infinite Presence. Let no young man think that if he becomes a foreign missionary the Christian life will be an easy matter, while if he enters the legislature or goes into business his ideals must be surrendered. It was not an alderman or a contractor but it was the poet Browning who cried: "I find it hard to be a Christian."

**A MESSENGER**

From the August St. Nicholas.  
Little Jack by the seaside stands;  
Watching the setting sun.  
He runs to the beach at eventide,  
For his day of play is done.  
  
His father has gone to the China seas,  
For a cruise of a year and more;  
And little Jack is left behind,  
On the edge of Long Island shore.  
He kisses his hand as the sun sinks  
down,  
And murmurs a message low:  
"When you shine on father to-morrow  
morn,  
Just tell him Jack says 'Hello.'"  
  
"Supper is ready," the black nurse calls.  
Jack answers, "I can't come, Dinah;  
The sun has a message to give to dad—  
I'll wait till he gets to China."

**THE GROCER'S TEST**

"What I want," said Mr. Philpotts, leaning over the counter of his own grocery in a confidential sort of way, "is a good, thoroughly dependable sort of a boy. He must be careful and obliging, accurate and quick at figures. Got any boys like that?"

It was the village schoolmaster to whom the grocer was talking.

"Two of them," came the reply.

"There they go now," and he looked across to the other side of the street, where Jack Willis and Charlie Crawford were sauntering along together.

"I don't need two," said Mr. Philpotts. "Dye reckon I could get one of those fellows without the other?"

"They aren't quite so inseparable as that," the schoolmaster said, laughing. "Either of them will suit you. Jack is the quickest at figures, but—you'll be safe in choosing either," he added, turning to go.

Mr. Philpotts scratched his head. "Now, how am I to know which one I want?" he said in perplexity. "If he'd just recommended one of them there wouldn't have been any trouble. So Jack's the quickest at figures? That's one thing in favor of Jack; but let me see."

Mr. Philpotts must have been in a brown study for as much as a minute. Then he went and weighed out fifty pounds of granulated sugar and twenty pounds of bacon for an out-of-town customer. He chuckled while he was doing it, and it was evident that he had hit upon a plan.

"And as sure as you live, sir," he said to himself, rubbing his hands together, "if I find they both do, I'll hire 'em, sir; I'll hire 'em both."

Mr. Philpotts did not trouble himself about the possibility of not being able to get either boy. The privilege of clerking for Mr. Philpotts during the vacation was too eagerly coveted by the school boys to render it likely that he could fail to secure the lad he chose.

As it happened, both Jack Willis and Charlie Crawford had been longing for the

place. It was well known, however, that Mr. Philpotts usually made his own choice, and that there was little advantage in making application for the place.

But it was with a little thrill of excitement that Charlie replied to Mr. Philpotts' query that evening as he went into the store on an errand for his mother.

"Are you in a hurry, Charlie?" the grocer had asked.

How Charlie wished that he were not!

"Mother needs these things for supper," he replied, "and I promised to hurry back. Was there something you wanted of me, Mr. Philpotts?"

He could not keep the eagerness out of his voice, and Mr. Philpotts understood.

"Only to ask you about something," he answered indifferently. "Drop in sometime when you are passing, if it isn't too much trouble, Charlie."

"I'll come this evening," Charlie promised, and was off like a flash.

"He wanted to stay," Mr. Philpotts mused. "But he was faithful to his mother's errand. That's one for Charlie. But Jack's quicker at figures, and that's one for Jack. Well, we'll see." And Mr. Philpotts rubbed his hands and waited for Jack.

As luck would have it, it was not many minutes before Jack entered, also, on an errand for his mother.

"Are you in a hurry, Jack?" asked the grocer, weighing out the pound of tea which Jack had asked for.

"Not particularly," Jack answered.

"Doesn't your mother want this tea right away?" queried Mr. Philpotts, sharply.

"Oh, I guess not, not for a little while, anyway. Did you want something, Mr. Philpotts?"

"I wanted a little talk with you," the grocer began. Jack's eyes sparkled. "To tell you the truth," Mr. Philpotts went on, "I wanted to ask you about Charlie Crawford."

"I notice you and he are pretty thick the grocer continued, "and I have a notion that nobody knows so much about a boy as his friends. Now, I've been thinking about having him in the store with me this summer, and I thought I'd ask you if you could recommend him. I know I'm a queer old duffer, but I'd rather have your opinion than the schoolmaster's. You know Charlie better. Now, what can you say for your friend?"

It looked very much as if Jack could not say anything. How was he to know that Mr. Philpotts was saying over to himself: "Faithful to his promise, and that's one for Charlie. But Jack's quick at figures, and that's one for Jack. May-be Jack's mother didn't tell him to hurry, so I won't call this delay one against Jack."

Jack was silent so long that the grocer resumed his questioning.

"Is Charlie neat and careful and courteous and trustworthy?" asked he.

"Oh, yes," Jack at last found his voice. He's all that."

"Is he good at figures?" Mr. Philpotts

pursued. "I'm very particular about that?"

"He's fair," admitted Jack. "He isn't the best in the class."

"Never knew him to cheat at games or do any mean little thing like that, did you?"

"No," Jack replied. You would have thought he spoke reluctantly.

"Anything else you think I ought to know?" queried the grocer.

"N-n-o," stammered Jack. "Charlie's a good fellow, but—"

"But I see you don't want to tell me," Mr. Philpotts said, suddenly. You are too loyal to your friend to finish that 'but.' I am obliged to you, Jack. I'll make further inquiries."

Now Mr. Philpotts had not put the faintest trace of sarcasm into his sentence regarding Jack's loyalty, but somehow Jack did not feel very happy, although he hoped that the "further inquiries" would turn Mr. Philpotts' attention to himself. He would have felt less happy had he known that the further inquiries were to be made of Charlie himself.

That evening Charlie called on the grocer. Perhaps he was disappointed when that individual began to inquire about Jack Willis, but, if so, he had conquered his chagrin before it came his turn to speak.

"I'm sure Jack would just suit you, Mr. Philpotts," he said, and, although his voice was quiet, it was enthusiastic still. "Everybody likes Jack, and he is so bright and quick. And he's a splendid scholar—the best in the class."

Mr. Philpotts went on with his searching questions. But Charlie became only still more spirited in his admiration for his friend. There was no faint praise in his voice or words. At last the grocer asked quite suddenly: "Wouldn't you like the place yourself, Charlie?"

Charlie hesitated. Then he spoke the truth:

"Yes, Mr. Philpotts, but I wouldn't stand in Jack's way a minute. I'll be glad to see him get it."

It has always been an unexplained mystery to Charlie why Mr. Philpotts answered as he did:

"The place is yours, Charlie. I was only testing you. I didn't have the faintest notion of hiring Jack."

Charlie demurred a little.

"It will be you or some other boy, not Jack," Mr. Philpotts said, firmly. "I have my reasons."

Charlie never knew, nor did Jack, but Mr. Philpotts summed up his reasons this way:

"Quick at figures, that's one for Jack. Not true to his friend, that's one against him. One from one leaves nothing. Faithful to his promise and faithful to his friend, that's two for Charlie. Two against none is a pretty fair score. I guess I can wait a little longer for him to do his figuring, if he's as loyal to my interests as he's shown himself to be to others to-night."—Agnes E. Wilson, in *American Boy*.

## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson for August 13, 1905.

#### RENEWED PHARISAIC OPPOSITION AND PUBLIC ENTHUSIASM.

Lu. 11:37—14:24.

The narrative in the Gospel according to Luke of these days of wandering in the trans-Judaic villages gives the impression of days crowded with incidents and throbbing with interest. The common people once more followed him in throngs, drawn in part by curiosity, to some extent by reverence, but most of all (Lu. 11:35.—12:1) by the public indications of differences between him and their religious leaders. He devoted himself to the scribes and Pharisees and to the populace, yet with a consistent remembrance, after all, of the faithful disciples never far away from him, whose interests were so inseparably bound up with his and who had made so many heroic sacrifices to show their loyalty for him.

Luke gives several characteristic illustrations of his dealings with the leaders. He seemed to receive attentions now and then from them, due neither to friendliness nor to hostility, but to a frank desire, natural to men of education, who were sure of their own position and power, to discuss freely with a fresh and vigorous mind like his the questions which were of paramount interest to them. Jesus knew them well and the motives which underlay their hospitality, and accepted their invitations with readiness and serene independence. His talk, as reported by Luke, was keen and dignified. The rupture that took place was their fault, not his.

Jesus had little patience with their endless unnecessary performances. The theory of the Pharisees of his day was that by very greatly overdoing a desirable act it would be more surely performed to the needful extent. They multiplied washings and prayers and fasts and every other proper action until life lost all its buoyancy and zest and became a treadmill of inexorable duty. They then turned around and wearied themselves in devising ways of avoiding the tasks thus imposed. For all except the naturally sincere, who force themselves to hardship, their religious life became a great sham, a pretense at religion, nothing more than a religious trade.

Against this spirit Jesus always cried out. With merciless frankness he revealed to them their hideous corruption. Wondered at for neglecting the ceremonial ablution before taking food, he answered by declaring that they were solicitous about external purity but heedless of inward wickedness; they wasted precious time over trifles and were unable to give attention to justice and piety. They were ever thinking of themselves rather than of God, and of their interests more than his.

The Pharisees were laymen, but their kindred in spirit were the professionals, the scribes, who resented the Master's criticisms, as words which might apply to them as well. He entirely agreed with their opinion, but added special reasons for denouncing them, such as the delight in manufacturing new religious duties which they themselves shirked, their continued opposition to true religious leaders, and their blinding of the people. Naturally such uncompromising talk

\*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

made them hostile and anxious to find a means of discomfiting him. They pried him with questions, but without avail.

There follow in the account of Luke a series of sayings to the multitude which are found in other connections in other Gospels. These duplicates raise the old question whether Jesus used these sayings repeatedly or the writers fitted them, each in his own way, into his story of the active life of Jesus. Doubtless each view is partly true. Jesus may well have repeated some of his sayings with some freedom in accordance with his general plan.

One of those who had joined him, encouraged by his championship of the rights of the people, begged Jesus to act as arbiter in a family dispute. In refusing this request Jesus used the parable of the foolish rich man to exhibit the shortsightedness of one whose whole life goes into the making and storing of money. When it ends he is no better off than when he began the struggle.

To avoid the Pharisaic temper, the self-centered life and little ambitions was the burden of his advice. He seemed to think of the prevailing danger as that of a careless, thoughtless enjoyment of life without the element of preparation for a larger future. His follower, however, like a faithful servant, would be found always ready and watchful.

Peter wondered whether Jesus meant to include all of his disciples by this warning or only the few who were his closest followers. Jesus replied by indicating that there were no distinctions in responsibility, but only in capacity. The true follower of Jesus is always rendering all the stewardship of time or energy or brotherhood of which he is capable. A lapse into domineering, or selfishness, or laziness, or any other kind of negligence, is unfaithfulness which marks him as unworthy of trust.

The thought of judgment awaiting the responsible but unfaithful ones gave more or less direction and color to the mind of Jesus at this time. The tension between the Roman rulers and the bigoted populace was growing very great. Pilate, the procurator, had more than once tested the determination of the Jews to defend their religious liberties. What particular massacre was referred to by the one who spoke to Jesus about the slain Galileans we cannot determine. Jesus incidentally made use of the opportunity afforded him to show the absurdity of the notion that a calamity like this indicated that those who suffered were great sinners. It rather indicated that the judgments of God were beginning to be experienced and that all men were bound to be warned.

One saying of his we are deeply indebted to Luke for preserving with its mingling of sarcasm and dignity and tenderness. It reveals the real Jesus among his friends. "That fox" summed Herod up: Jesus despised his crafty and calculating self.

In Perea as elsewhere the Sabbath question was raised. Invited after the synagogue service to the house of a ruling Pharisee, he was confronted with a man who had the dropsy. Jesus accepted the implied challenge, and with an allusion to their own free practise which closed their lips, he healed the sufferer. He then made candid criticism of two Pharisaic customs. They were sticklers for precedence and by no means slow to assert their claims. They were also fond of lavish entertainment which could be repaid in kind. This self-centredness Jesus never failed to rebuke.

His closing words seemed to have roused some self-complacent guest to a platitude regarding their coming heavenly joy. In reply Jesus spoke the wonderful parable of the Great Supper, to which the friends of the host were invited. They were reluctant and sent plausible excuses until the indignant host opened wide his doors to all the city who were in need, welcoming them rather than his former guests to his banquet. By this he meant to say that heaven was not a place of privilege, reserved for a descending caste. This lesson well exemplifies the social sympathy and truly democratic spirit of Jesus. He was ever a critic of unearned privilege, of unfelt devotion, or of unused ability.

### The PRAYER MEETING

By SILAS JONES

#### THE FORM AND THE REALITY OF RELIGION.

Topic Aug. 16: 1 Cor. 6:19; 2 Tim. 3:5.

Godliness is not unique in that its forms are scrupulously observed by people who are strangers to its reality. In this respect it is like patriotism, friendship, science and art. Who does not recall the man who shouts for the flag while he is scheming to rob his countrymen of their rights? In any drawing-room may be found men and women who follow the whole ritual of social intercourse while they are perfectly indifferent to the welfare of those whom they are treating with such marks of courtesy. The language of art and science is on lips that have no connection whatever with brains that harbor thoughts of the beauty and order of the universe. So let us not be unduly disturbed when the world talks about hypocrisy in the church. When the world gets rid of its hypocrisy we shall be ready to receive its advice and criticism on the question of form without reality.

#### The Value of Form.

The word translated form in 2 Tim. 3:5 means "outward form as determined by inward substances." Genuine religious feeling must express itself in some definite way. After religion has created for its use proper forms men without genuine religious feeling may for some supposed advantage to themselves make use of these forms. The writer of our text has no quarrel with customary methods of expressing faith, but he does condemn men who use customs that have no meaning for them. Forms enable us to understand one another. If my neighbor and I sing the same hymns of praise to God we have a common ground on which to meet. The ceremonies of the Roman Catholic Church enable loyal Roman Catholics to understand one another the world over. The disciples of Christ who meet every Lord's Day to break the bread and to partake of the cup in memory of the Lord's suffering understand one another. We thus help one another by the use of common forms, and we announce to the world our faith. Forms give permanence to religious feeling. They are often observed after the feeling which created them has passed away. We need to be reminded frequently of the fundamentals of religion. Forms render this very service to the devout mind. They compel the mind that is awake to think upon the deep things of God. Of course growth follows the proper exercise of the mind on the great questions of faith.

#### The Abuse of Forms.

The fact that forms are abused has already been mentioned. How is it that men come to misuse them? One cause is the readiness of so many to let others do their thinking for them. They accept what is imposed on them without asking what it means. The consequence is that they repeat the confessions of faith and submit to the ordinances of the church in a mechanical way. Their touch awakens no life in others. Another cause of the abuse of form is the tendency of the human mind to move in a narrow circle. A man discovers that baptism occupies an important place in New Testament teaching. He studies the subject of baptism, talks about it with his neighbors, and finally he concludes that if he has been baptized properly he will without doubt be saved. He sees baptism and baptism alone in his Bible. Call his attention to some work of love, he shakes his head. The person who did the work has never been baptized. Still another reason for the misuse of form is the selfishness of the human heart. Selfishness will not permit us to give ourselves to the service of mankind. But we have a notion that something must be done. The Lord is making certain demands and our acquaintances make it uncomfortable for us if we openly avow our determination to live for our own pleasure. The forms of religion offer relief to conscience and an answer to the criticisms of men, we therefore try to save our souls by mechanically submitting to the forms of religion.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### THE BUILDING OF CHARACTER.

Topic Aug. 13th: 2 Pet. 1:1-11; Jude 20, 21.

This splendid first chapter of Second Peter is one of the precious portions of God's Word for every aspiring, growing Christian. It begins in a recognition of the righteousness of God and our Savior, Jesus Christ, and of the "Divine power which hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us to his own glory and virtue; whereby are given unto us exceeding great and precious promises, that through these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

In the building of character there is first of all a recognition of the Divine righteousness, grace, goodness, gifts. No character can be fully developed that does not begin in this right recognition and right relationship to God and to Jesus Christ as the revelation of the Father—the one through whom we receive the reconciliation, the redemption, the precious and exceeding great promises, and believing on whom and imitating whom we are made partakers of the Divine Nature. It is not a matter of theological knowledge, especially, yet knowledge we must have. Ignorance is the enemy of the soul. It is through the knowledge of him that we are made partakers of divine things. And knowledge of him is theology; so let us not be frightened at this work and the idea and ideal it sets before us. We need not pose as theological specialists, but we may possess the great and precious things, grow into the Divine likeness, become like him.

Nor is it chiefly a matter of knowledge. We must know—but we must also grow. And it comes to most of us by the slow process of addition. On the divine side, "grace and peace are multiplied" unto us through knowledge, if we will have it so. It is our privilege thus to be enriched in all the treasures of divine wisdom. But the building of a character is a slower process than increasing in knowledge. Growing a soul is the work of ages. This infinite possibility of growth argues the immortality of the soul—the divine nature within us or which we may possess. There is no denying this possibility of possessing the divine nature, renewing, transforming, prevailing in its power. We have seen the workings of the divine power in the nature, blossoming out into the "beauty of holiness," as the lily among the miasmas of the marshes. The miracles of nature and of grace are all about us!

The building of a character is a practical matter—getting to heaven is not the simple matter sometimes set forth in sermon and in song. Much of our preaching and many of our popular songs lack grip and the fiber of faith that makes the soul strong and serene and steadfast and supreme. Salvation by grace does not mean without our own individual effort. Grace forgives, strengthens, sustains, fits us for service, enables us to overcome—to escape the evils that are in the world. But it is a conflict, a process of building, growing, through the slow addition of the virtues of all right living. It is a matter of simple, every day Christian life, sincere, straightforward, struggling; yet with the blessed promise of the abounding life and the abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

### THINGS THE PASTOR PRAYS FOR.

(Continued from page 785.)

feel the "go" to be just as essential as the "come," nay, that to come to Christ IS to go out after the lost; that the little children of to-day may be so impregnated with the missionary ideal that the church of to-morrow will not hear any more the stale and pitiable objections to missions by which a large share of our people evade their duty and suffer no pangs of conscience therefor; that not only money but young men and women may be given by this church to preach and teach and heal amongst the heathen.

Springfield, Ill.

(The above is the second in a series of six brief articles published by C. C. Morrison in the Bulletin of the First Church, Springfield.—Editor.)

### ON THE WAY TO THE NATIONAL CONVENTION.

(Continued from page 786.)

are waterless canyons, and canyons walling turbid streams, unclaimed vales dotted with cattle, and broad irrigated valley-plains level as a floor, where is cultivated in extraordinary profusion nearly every variety of fruit, nut and vegetable, not absolutely restricted to the tropics, in addition to an enormous acreage of alfalfa and the ordinary cereals of the north temperate zone.

As an introduction to southern California one is borne across the most sterile portion of the most hopeless waste in America, whose monotony intercepts every approach to California except that around about one by way of the sea.

On either side lies a drear stretch of sand and alkali, relieved only by black patches of lava and a mountainous horizon. Through this the train hastens to a more elevated country, arid still, but relieved by rugged rocks, the esthetic gnarled trunks and boughs of the Yucca and occasional growths of deciduous trees.

The Santa Ana and San Gabriel Valleys of southern California are entered through the Cajon Pass. It is the loveliest imaginable scene, a gently billowing mountain flank densely set with thickets of manzanita, gleaming through whose glossy foliage and red stems the pale earth rises here and there in graceful dunes of white unflecked by grass or shrub, overhung by parallel-terraced ridges of the San Bernardino mountains, that pale in turn to a topmost height far in the blue Italian sky. Entirely wanting in the austerity that characterizes the grander mountains of loftier altitudes, it takes you from the keeping of plateau and desert, and by seductive windings leads you down to the garden of California. In the descent from the summit (altitude 3,819 feet) a drop of 2,700 feet is made in twenty-five miles. On reaching San Bernardino typical scenes at once appear. On either hand are seen orchards of the peach, apricot, prune, olive, fig, almond, walnut, and that always eagerly anticipated one of the orange.

Hastening on northward, one passes through San Diego with its elegant hotels, and is e'er long at Los Angeles, noted for its electric light system and street car system. Here the delegates for the national convention hold a rally with those who attended the California State convention, just closed. Los Angeles has a population of 120,000. Just outside of Los Angeles is Pasadena. Orange Grove avenue here is the most beautiful residence thoroughfare in the United States. Orange groves, bathing resorts are passed in rapid succession. Of special interest in the Santa Barbara Mission, the ostrich farm near Pasadena. Continuing northward we pass through central California with its vineyards and oil wells to San Francisco, the convention city. And here we bid our fellow passengers adieu with a hearty invitation to each one to visit the Christian Century display and rest there when tired.

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#### In His Pew.

"You are in my pew, sir," said Mr. Upjohn, stiffly.

"Then I am sitting in the seat of the scornful!" replied the stranger, getting out of it with alacrity, and taking a seat farther back in the church.

## SUGGESTIONS

### For those attending the Convention.

#### 1.—WHAT TO SEE.

If this is your first visit to San Francisco you will save time by making out a list of the places of interest, and then visiting these in systematic order. By all means take a trip out to "Cliff House." See the public parks and gardens, and go with a guide through the streets of Chinatown. Don't fail to see the exhibit and display shown by The Christian Century Company of Chicago.

#### 2.—WHEN TO VISIT PLACES OF INTEREST.

You will find the early morning the best time for sight-seeing. Get up with the sun and make your pleasure jaunts before the forenoon sessions. Then allow time to reach the hall a few minutes before each day's program begins. Spend these few minutes at The Christian Century booth. Here you can select a souvenir postal card to mail to friends at home, or purchase some dainty gift book or Bible as a keepsake and a reminder of your trip.

#### 3.—WHAT TO TAKE HOME.

First—An inspiration from the great Convention. Second—Some dainty or appropriate book purchased from The Christian Century Company's booth. A remembrance of this kind will please both old and young and be treasured for a life time.

#### 4.—THE RETURN TRIP

will be more enjoyable, perhaps we had better say the whole trip will be more enjoyable, if you decide that in future you will order everything you need in the line of books, church merchandise and Sunday School supplies direct from The Christian Century Company, Chicago. These publishers carry a large and complete stock of the books of all publishers, in addition to their own publications, and furnish ANY good book published at a saving in price.

#### 5.—YOU SHOULD BE IDENTIFIED

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(Readers of The Christian Century can obtain this handsome souvenir, while stock lasts, by sending 10 cents to cover cost of mailing.)

# The Quiet King \*

## CHAPTER IV.

(Continued.)

A step was heard on the stairs and Adriel crossed the floor, seeking out the weeping woman whose form was revealed to him only by her white dress under the pale starlight. He touched her shoulder with gentlest reverence.

"Wherefore weepest thou, Mary?" he asked.

"Because," she moaned rather than spoke, "I know now, I see and feel it; and before, although he told us plainly, it was never real, I could not comprehend."

"That he must suffer death?" asked Adriel very low.

"Oh, Adriel, thou knowest! Of what else can I think since I have seen her, his mother?" And with fast-flowing tears Mary continued: "Is there not in her face, with all its patience and its quiet, the very shadow of death? Thou knowest that my mother died while I was but a child, and I have guessed rather than known what the love of a mother may mean. But as she sat with us to-night after her coming, and as she looked at my brother the while he spake of her son, I saw in her eyes what I never saw in a face before, except in his, a love and a sorrow unspeakable, a revelation of what depths the heart can know, even beyond what I felt before he called Lazarus back into life."

"I marked it also," said Adriel sadly. "And dost thou not feel even as I do now, the truth of that which he spake?"

Adriel bowed his head in silence.

"To-night," exclaimed Mary with fresh tears, "I see it all before me. He is to die, Adriel; the light is to be put out from his eyes whose look has been life to all of us; he will not save himself; rather will he give himself unto the uttermost. Only a little longer can we clasp his hand or sit at his feet to hear his words. The mother's heart is ready to be broken, and oh, my brother, mine is too."

"Mary," asked Adriel very gently, "hast thou forgotten what the Master said unto the disciples, of which John hath told us?"

"What meanest thou?"

"The Son of Man, he said, must suffer death; but I remember well that he said also, that he shall be raised again from the dead."

"Adriel, believest thou that the Master truly said this?" And Mary clasped both his hands and looked up into his eyes with imploring desire.

"Yea, verily," he answered, "I believe it, and thou must take it into thine heart, Mary; and believing it, thou canst bear even the thought of his death, sorrowing not as do such as have no hope."

For a little while there was silence, and then Mary said, musing:

"He had the power over death which brought again from the dead our brother, but who shall say unto him, 'Come forth'? Nevertheless there is comfort in thy word, and on it I will stay my soul and be quiet."

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## CHAPTER V.

Messiah, the Prince, Shall Be Cut Off and Shall Have Nothing.—Daniel.

At an appointed place, a village of Southern Galilee, the Master was waiting for the coming of the friends with whom he purposed to journey to Jerusalem for the Passover feast now at hand.

Simon Peter and the sons of Zebedee and others of the Twelve had gone some time before to their homes in Galilee for a visit to their friends before the feast. Jesus had not gone with them and now he awaited their return hourly, as he sat by the village well and looked wistfully across the level plain to the northern hills, beyond which lay the blue waters of the lake he loved so well. He longed for one more day in the home at Capernaum, and for another look in the faces of those who had in the old days followed him with joyous gratitude whithersoever he went. But those faces were turned away from him now; he was despised and rejected by the men whose children he had healed and saved, and he could not go hither.

Off toward the west, behind those soft green hills, was Nazareth, his own home from infancy to ripened manhood; but neither could he go there. Twice over had his old neighbors rejected him; even his brethren did not believe on him. His mother—ah, if he could but once more, before the end, look into her loving eyes! She had never held aloof or looked coldly upon him. If she had not always understood, at least she had always loved.

Even as he mused a little group of pilgrims could be seen in the distance, approaching from the north along the straight, white road, and Thomas, who had remained with his Master, exclaimed, "They are coming!" well pleased to discern in the company the familiar forms of his fellow-disciples.

The first to reach the Master was Simon Peter, but he was soon followed by the sons of Zebedee, who brought with them their mother, Salome, well known and beloved of Jesus; and with them came the noble matron Joanna. Accompanying her was a younger woman of rare beauty, with large, soft eyes and fair, abundant hair, who, as soon as she came nigh, fell at the feet of the Master in adoring joy and humility. This was Mary of Magdala; for the space of nearly a year she had not seen him who had restored her soul and won all her heart. Philip and Andrew, too, were of the company.

All day they tarried at that same place, waiting for their number to be completed; and when the day was far spent, Nathanael came from his home in Cana and with him were Mary, the wife of Cleopas, and other friends from Nazareth.

From this time the Master's face was steadfastly set to go unto Jerusalem. The women and disciples pleaded with him that he should not place himself again in the power of the council, but he answered them solemnly:

"The time is come when the Son of

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

Man shall be received up. I have a baptism to be baptized with, and how am I straitened until it be accomplished!"

And so they journeyed through Samaria; but this was unlike all other journeys, for as they walked the face of Christ grew ever sterner, and he walked no more among them in friendly wise; but leaving them he went on alone before them, wrapt in mysterious and solemn thought, as one who sees death just before him. A great awe fell upon the little company as they saw the change which had come upon their leader; in silence they followed him, being amazed and greatly afraid, and no one durst approach him or ask him any question. Even Simon Peter was silent; but he watched the Master, his faithful, dog-like eyes never once leaving his swiftly advancing form.

Later on that same day, Jesus called the Twelve again to come to him and he spoke unto them plainly of that which awaited him.

"Behold," he said, "we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests; and they shall condemn him to death, and they shall deliver him unto the Romans. They shall mock him and shall spit upon him and shall scourge him and shall kill him; but the third day he shall rise from the dead."

Speechless with fear and dread, the disciples listened to his words; but even yet, with the sure declaration of his death, they could not let go of their hope that a great reaction would take place and that he should be accepted as Messiah by the nation.

It was on the following day that, as they were still journeying toward Jerusalem, Salome with her two sons took the Master aside, and kneeling at his feet she asked him to grant her a request. Looking upon the earnest face of the mother and upon John, the disciple whom he had ever loved, his deep sadness relaxed, and he made answer:

"What wilt thou that I should do for thee?"

The fires of her high ambition were hardly veiled by the gentleness of her womanhood as she made answer:

"Lord, grant that these, my two sons, may sit, the one on thy right hand and the other on thy left, in thy kingdom!"

The Master's face clouded, for the persistent misunderstanding from such a source smote him sharply. Nevertheless, his rebuke to the selfish and unworthy claim of Salome and the aspiration of her sons was as gentle as it was sad. But the ten heard what was said, and they were filled with a great indignation, which all the Master's authority could hardly restrain.

"Whosoever among you will be chief," he said, with unfailing patience, "let him be your servant; even as I, your Master, am come not to be ministered unto but to minister; and to give my life a ransom for many."

And so the little party of disciples and others who were going up to the Feast of the Passover pursued its stern, heroic journey to Jerusalem, the city of David.

## CHAPTER VI.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.—Zechariah.

## A RECORD KEPT BY PHILIP.

"Bethany, April—.

"When we reached the gate of Jericho, a blind man, who sat by the wayside begging, cried out to the Master for help, and his sight was restored. This caused a great joy and excitement among the people and many joined our company that they might still see him who had such power.

"We stopped a few hours in Jericho and rested in the house of a publican named Zacchaeus, unto whom the Lord showed great kindness. Leaving there, we came on toward Jerusalem, and entered into Bethany at the sun-setting, two days ago.

"The people here still think and talk of nothing but the great wonder concerning Lazarus, and when the Master came into the town they were wild with joy. It hath been told me—howbeit I hardly believe it—that so great is the excitement in this matter, many coming to Bethany from all this region to look upon a man raised from the dead, that it would please the chief priests if Lazarus himself could be put out of the way. It seemeth to me an idle tale. The Master Lodgeth in the house of Lazarus, and his mother hath come thither also from Nazareth.

"Last night the whole town gathered and made a great supper to show the Master honor. It was held in the house of one Simon, who hath the largest banquet room in the place, but all the people joined in making the feast, and the house was full.

"All we were there, and Lazarus himself sat next unto the Lord. Martha was among the women who served, and she went about with a joy and spirit in her very step which made the heart glad to see. I looked for Mary, the younger sister, and for a time I saw her not, but when the supper was over she entered the room.

"She hath a lovely face. It was sad to see the change in it after the death of her brother, for all its bloom and beauty fled, and it was hollow and ghastly white. But last night it was more beautiful than I had ever seen it, with a depth of sweetness in the eyes and on the lips which I have never seen in the face of a woman, and a faint flush of health and gladness in the cheeks. And yet, when her eyes rested upon the Master, I saw the great tears spring up in them and fall fast. Verily, she hath a tender spirit; but there was somewhat of unspoken sorrow in her look which I could not understand.

"I watched her coming. She passed around the chief table to the side of the Master as he reclined, and then I saw that she held in her hands a beautiful alabaster flask, of quaint and rare device. It was large, for it contained an entire lira of the precious spikenard oil, the costliest of all ointments. Martha hath told me since that it belonged to their mother, the fair wife of Ithamar, in the days of their great wealth; and the sisters have kept it all these years as of greatest worth, because it was hers.

"Pressing the frail alabaster between her hands above the Master's head, Mary broke it, and anointed his head and feet, even as did the woman when we were in

Galilee. The whole house was filled with the odor of the ointment.

"I marked at once that some of our number were not well pleased, and Iscariot spake out roughly (the man groweth less and less to my liking, with his brown and his crafty eye) saying:

"Why was not this ointment sold for three hundred pence, and given to the poor?"

"The man hath charge of the monies for us all, and I have thought ere this that he liketh it best when there is much to handle. I have wondered—but no, I will not say it. If he thought his zeal for the poor would please the Master, Iscariot was mistaken, for with a long

with such ingratitude. Thus it was that when we had brought the colt and had laid our garments upon it and the Master sat thereon, a great crowd ran before us, spreading their garments in the way, and they cut branches from the date-palms at the side of the road, and from the olive trees, and them, too, they strewed before him as he rode on and others waved them high above their heads, and all they that ran before and they that followed us cried with loud and joyful voices:

"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

"This is the first time that the Master hath come to Jerusalem since the Feast



TRIUMPHAL ENTRY INTO JERUSALEM.

look into the face of Mary, a look which seemed to tell of a higher sympathy than he had found elsewhere, Jesus said:

"Let her alone. The poor ye have always with you, but me ye shall not have always. She hath done what she could. Against the day of my burying hath she done this. And wheresoever my name shall be made known this also that Mary hath done shall be told as a memorial of her."

"It was a strange saying! I know not what it meaneth, this repeated warning of his speedy death. Such a thing shall not be, for we, the Twelve, will guard him night and day, and he hath a great following now among the people.

"Doth Mary believe it?"

"The first day of the Paasover week.

"This afternoon we went into the city, and in all the years that we have known the Master, we have never seen such honor shown him as at this time. If he had been a king he could not have been hailed with higher acclamation.

"When we left Bethany, a joyful crowd came with us, and when we had climbed the hill to the brow where we could look across the valley westward to the holy city, the Master sent two of us into the little village of Bethpage just below, that we might bring him a colt on which to ride the remaining distance.

"While we halted there, the news that he was coming spread in every direction, and it was taken even unto the Galilean camp near the garden at the foot of Olivet; and there were many who had known him well last year, and who were ashamed now that they had treated him

of Dedication in the winter. And when we came into it, the whole city was stirred, and the porches and streets were crowded with people who were asking, 'Who is this?' Then we all lifted up our

**Entry of Christ Into Jerusalem.**  
voices with one accord with the multitude, and shouted, 'This is Jesus, the Prophet of Nazareth in Galilee!'

"When they heard this, the citizens turned away, but we shouted so much the more.

"It was thus that we came into the temple. Here there were Pharisees, who looked on and were greatly displeased—for even in the temple the children who were with us ceased not to cry hosanna!—and they spake unto the Lord that he should rebuke them. But he said unto them:

"I tell you that if these should hold their peace to-day, the very stones would immediately cry out."

"All men looked for some great, final act to-night from the Master. If he had asked a crown, the multitude would have given it to him, and this was even feared—it hath been told me—by the Sanhedrin. But he returned quietly to Bethany when it was dark, and now he is alone with his mother in the house of Lazarus.

"Bethany, the second day of the week.

"To-day we went again into Jerusalem and on the way the Master sought for figs on a tree by the wayside, being hungry, but the tree was barren, having only leaves. We heard him say as he left the tree, 'Let no man eat fruit of thee hereafter forever.' It was a strange word.

(To be continued.)

## WITH THE WORKERS

*Doings of Preachers, Teachers, Thinkers and Givers.*

Greeting to the delegates at the national convention.

L. A. Betcher goes from Orange, Tex., to Alexandria, La.

George W. Lee has been called to the work at McGregor, Texas.

F. E. Blanchard, of Sheridan, Wyo., has accepted a call to the work at Audubon, Iowa.

Ellis B. Harris has resigned his work at Boise, Idaho. He will enter the evangelistic field.

R. H. Lampkin has resigned the work at Wolcott, Ind., to take effect the first of September.

H. C. Garrison, Danville, Ky., is doing a great work. A new building is the next thing on the program.

H. G. Wilkinson, assisted by J. W. Hilton, dedicated the new house of worship at Havelock, Neb., recently.

H. A. Northcutt is in a great meeting at Lexington, Okla. The large tent is filled to overflowing every night.

Lee Tinsley has been called to the First church at Jeffersonville, Ind. He will enter upon his new field October 1.

Edwin C. Boyenton, pastor of the University church, Waco, Texas, preached at the Central church, Dallas, last Sunday.

D. A. Wickizer, of Bloomfield, Ia., will succeed G. W. Thompson in the pastorate of the Central Christian church, Kirksville, Mo.

President Buxton, Dexter, Mo., is in Colorado with Mrs. Buxton, who is very ill. The Century hopes that her life may be spared.

E. L. Powell, of Louisville, Ky., is away on his vacation. There are no preaching services at the First church during July and August.

Claude E. Hill, Mobile, Ala., has been visiting at Independence, Mo. The In-

### MECHANIC AND COFFEE.

**The Old Coffee Trouble Left When He Quit.**

"Since quitting coffee I am hearty and well at 63 and go to my work every day and feel stronger and better in every way than I used to when I was considerably younger.

"I am a mechanic and have been a great lover of coffee and used it all my life until a few months ago, when I made up my mind that it was hurting me. I suffered from constipation, indigestion, and kidney troubles, and I used to bloat up and have pains in my back.

"Something had to be done, and I quit coffee—the old kind, I mean—and began to use Postum Food Coffee. In a few weeks I was a well man again. My bowels became regular, my food digested comfortably, the bloating and pains in my back no longer troubled me, and my kidneys resumed healthy, normal action. That improved condition remains. I am sure I owe it to Postum Coffee, for I have used no medicines.

"I like Postum better than the old kind. It seems to be more satisfying, and I and my whole family drink it morning, noon, and night. This is my honest statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book, "The Road to Wellville," in every pkg.

dependence Church contributes to his support through the A. C. M. S.

Quite an impressive service was conducted Monday evening, July 17, at the Bismarck Avenue church, Indianapolis, in which V. L. Parker was installed as minister.

C. J. Sharp, minister at Hammond, Ind., and Miss Grace W. Chapman, of Millbury, O., were married July 5, at Millbury, by C. S. Medbury, of Des Moines, Iowa.

The East End Tabernacle church, Ft. Wayne, Ind., expects to break ground for a new church building on August 1. The building, when completed, will cost \$4,000.

P. J. Rice, South Bend, Ind., is studying at the University of Chicago during the second term of the summer quarter. Mrs. Rice will be with him the last two weeks.

The Central Church, Indianapolis, Ind.—Allan B. Philputt, minister—is now a Living Link in three of our missionary societies—the Foreign, the Home and the C. W. B. M.

W. N. Briney, who recently began work with the Broadway church, Lexington, Ky., is preaching to large audiences. The outlook for this already good church is very promising.

President C. C. Rowison, of Hiram College, has been spending some time at the Harvard summer school of theology. He reports the prospects for Hiram as exceedingly favorable.

J. H. Goldner, pastor of the Euclid Avenue Christian church, Cleveland, is in Chicago for the second term of the summer quarter at the University. Mrs. Goldner accompanies him.

At the Tabernacle church, Marion, Ind., on Sunday, July 23, H. H. Saunders was ordained as a minister and on Sunday, July 30, W. Vernon Nelson was ordained for the same high calling.

J. L. Hill has entered upon his work with the Central church, Cincinnati, O., under most favorable circumstances. Large audiences are present even through the summer vacation time.

C. R. L. Vawter, of Indianapolis, is in a tent meeting with W. L. Dalton at Williamsport, Pa. Williamsport has but two Churches of Christ. Our cause should be stronger in this beautiful city.

President Hieronymus and Rev. A. W. Taylor, of Eureka, were in Chicago last week. Eureka is preparing for the best year in her history. Some important additions to the school are being considered.

President W. E. Garrison, of Butler College, paid a visit to Chicago during the past few days. His work has been most successful in behalf of the college, and all reports indicate increasing interest.

N. E. Pitcher, the new minister at Corning, Ia., and his wife were tendered a reception at the home of J. F. Turner Friday evening, July 7. Brother Pitcher lately moved to Corning from Des Moines.

J. M. Morris has given up the work as corresponding secretary of the Washington Christian missionary board, and accepted the chair of Christian Evidence and Sacred History in the Eugene divinity school, Eugene, Ore.

Grant E. Pike, of the Shady Avenue church, Pittsburgh, called recently at this

office. He reports matters in the Steel City as in prosperous condition, and the church is looking forward hopefully to the evangelistic campaign next year.

Frank G. Tyrrell, who has been in charge of the Chautauqua at Boulder, Colo., since his return from California about a month ago, will be in Chicago again after the 20th of August. He may be addressed in care of The Christian Century.

The Butler College students in the University of Chicago held a reunion at Hitchcock Hall on Wednesday evening, July 26. The occasion was made interesting by a visit from President Garrison and Professors Coleman and Johnson. There were fifteen present.

Cephas Shelburne writes from Huntington, Ind.: The contract has been let, the old building has been torn away and work is begun on our new church. Yesterday we held out first services in the new theater. The large auditorium was filled at both services. One person confessed the Savior.

Allan B. Philputt, minister of the Central church, Indianapolis, visited Chautauqua, N. Y., recently and delivered three addresses on evangelism, with the following topics: "The Quiet Evangelism," "The Place of Evangelism in the New Testament Church," and "The Ethical Side of Evangelism."

Oliver W. Stewart, of Chicago, Ill., spent Sunday, July 30, in Rossville, Ill., in the interest of the temperance reform. All the churches united in the work. The morning and afternoon meetings were in the park and the evening meeting in the opera house. Stewart was at his best. Great meetings.—H. H. Peters.

Prof. Hiram Van Kirk, of Berkeley Bible Seminary returned to California last week, after a visit of several weeks to Chicago and other points east. He reports the prospects for the California convention as very promising. Mrs. Van Kirk was called back to California on account of a serious accident which befell her mother.

### BABY'S INSTINCT

**Shows He Knew What Food to Stick To.**

Forwarding a photo of a splendidly handsome and healthy young boy, a happy mother writes from an Ohio town:

"The inclosed picture shows my 4 year old Grape-Nuts boy.

"Since he was 2 years old he has eaten nothing but Grape-Nuts. He demands and gets this food three times a day. This may seem rather unusual, but he does not care for anything else after he has eaten his Grape-Nuts, which he uses with milk or cream, and then he is through with his meal. Even on Thanksgiving day he refused turkey and all the good things that make up that great dinner, and ate his dish of Grape-Nuts and cream with the best results and none of the evils that the other foolish members of the family experienced.

"He is never sick, has a beautiful complexion, and is considered a very handsome boy. May the Postum Company prosper and long continue to furnish their wholesome food!" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in every pkg.

**Before You Allow Anyone to Destroy Your Sight With the Knife Let Me Send You Free My Book on Eye Diseases and My Advice as to Your Condition at My Expense. I Cure Eye Diseases Without Surgery.**

**I Restore Sight to Blind Eyes.**

I cure Eye Diseases by my safe Dissolvent Treatment which my patients apply themselves at their own home under my instructions without help of a doctor.

I have patients whom I have cured in all parts of the globe.

In my Professional experience extending over twenty-five years I have restored sight to hundreds and cured the Diseased Eyes of other hundreds.

And I have never injured the Sight of a single eye.

I have cured Diseased Eyes pronounced incurable—I have successfully treated Eye Diseases that have resisted the skill of world famous Eye Specialists—that have not been affected by ordinary drugs and medicines—that could not have been cured by the knife.

And I have accomplished all this with my Dissolvent Treatment which removes the *Cause* of every Eye Disease.

I want everyone to know about my Dissolvent Treatment—I want those who are vainly attempting to cure their eyes with ordinary Medicines which only treat the local symptoms of the disease without reaching the *Cause*.

Who are injuring their sight with powerful drugs which may still the pain for a while and may even make their eyes feel a little better for a short time at the terrible cost of vital nerves and tissues which these drugs *destroy*.

But above all I want to make my Dissolvent Treatment known to those who may think they can get relief from the disease that affects their eyes—the Blindness that afflicts them—by the Surgeon's Knife.

I want to point out to these the terrible danger of losing their sight which almost invariably follows an operation on the eyes.

I want to show them the utter absurdity of attempting to *cure* the eyes, to *restore* tissues and nerves by destroying the tissues and nerves—by *cutting* them out of the Eye.

I want everyone who has not heard of my Dissolvent Treatment to let me send them my Book on Eye Diseases, "Eye Diseases Cured without Surgery," at my expense, and to let me advise them about their eyes—to tell them what my Dissolvent Treatment will do for their particular Case free of charge.

I will gladly place the proof of what my Dissolvent Treatment has done and my professional advice in their hands so that they can judge for themselves if they want to continue trying ordinary medicines or dangerous operations that treat only the outward symptoms—if they still want to treat the *effect* and let the *cause* alone. I do not want a penny for my Book or my professional advice. I bear the entire cost of giving you these proofs myself.

**The Cause of Eye Diseases.**

Poor circulation is the cause of all diseases of the Eye.

Unless the Animal Cells—the nerves and tissues of the Eye constantly receive the proper Nourishment—energy and vitality creating elements through the arteries.

Unless the waste matters—the impurities and deposits are constantly removed by the veins.

The nerves and tissues become starved—they lack vitality to resist disease—impurities, waste matter and deposits begin to collect and finally disease sets in.

It is useless to attempt to Cure Eye Diseases by treating the outward signs of the disease with caustics while the *cause*—the poor circulation—still remains unaffected.

Eye "Waters," "Lotions" and "Drops" that contain Nitrate of Silver, Bluestone and Cocaine *may* drug and deaden the pain for a time—they *can't* cure the poor Circulation because they're not made to affect the Circulation.

They injure the nerves and tissues of the Eye instead of building them up for these drugs create artificial or false stimulation.

Like alcohol they *waste* vital force—do not Conserve it as does my Dissolvent Treatment.

You will see how absurd it is to try to cure these diseases with the Knife—what a mockery it is to endeavor to retain tissue and make it healthy by Cutting it out—by destroying it.

These diseases are all caused by imperfect Circulation—I cure them with my Dissolvent Treatment because I remove the cause.

**I restore the Eye to Health.**

Cataract	Floating Bodies
Paresis of the Optic Nerve	Iritis
Congestion of the Optic Nerve	Opacities of the Cornea
Hemorrhage of the Retina	Eye Strain
Asthenopia	Conjunctivitis
Amylopia	Pterygium—Web Eye
Amaurosis	Granulated Lids
Weak Eyes	Panus—Scum
Choroiditis	Ulcers
	Glaucome
	Stenosis

If your eyes feel weak—if they water easily—if they feel sore at times—if they ache—if they burn, smart or sting—if you see black specks or long "hairs" floating in air—if an electric light at night appears to have a halo around it—if objects appear dim and indistinct—if you have pain in the forehead or back of your head—if you feel nauseated or feverish—if you have any of these symptoms you should act at once.

For these are signs of some one of the above eye diseases.

These indicate the necessity of the prompt application of my Dissolvent Treatment if you would save your sight.

**How I Cure You With My Dissolvent Treatment.**

I give each case careful attention! I study each case, and then advise my Dissolvent Treatment for that especial case.

Then, because my Dissolvent Treatment is absolutely safe—absolutely harmless—my patients apply it themselves in their own homes under my written instructions until a cure is made.

I do not lose sight of a single case—I give it close attention from the time I receive the first letter until the complete cure is made.



**My Book and Advice at My Expense.**

If your eyes are affected let me send you free my Book—"Eye Diseases Cured without Surgery."

My Book is worth at least \$1.00, because of the information it contains about the Eye. But I desire you to have it—you who have Eye Diseases, that you may know the *one sure way* of curing your eyes—of restoring your sight—namely, my Dissolvent Treatment—that you may no longer allow your sight to be ruined by the knife and dangerous drugs.

Let me advise you at my expense about your eyes—let me tell you what is wrong with them.

I will gladly give you my advice free of charge—any other eye specialist would charge you at least \$10 for advice.

For I want you to have my advice because I *know* my Dissolvent Treatment will cure you.

I couldn't give you my Book and my advice without charge if I didn't know I could cure you.

If my Dissolvent Treatment wouldn't do all I claim for it—I would be financially ruined in a very short time.

**Read These Instructions Carefully**

In order for me to give you my advice I will send you, when you write me for my Book and my advice, free of charge—a consultation blank, together with an already addressed stamped envelope.

You will then fill this Consultation blank in, enclose it in the already stamped and addressed envelope, and return it to me.

I will then send you my advice as to the treatment of your eyes, free of charge. For I will then have the necessary information to thoroughly consider your condition.

Please remember you are under no obligation to me—you are at no expense at any time until you start treatment.

You do not start treatment until after you have received my Book and advice free.

And it is for you to say if you want to take my Dissolvent Treatment—you are the judge.

Send me a postal to-day. Just write on it—"Dr. Oren Oneal—Send me your Book on Eye Diseases and your advice about my eyes, at your expense." Then sign your name and address, and please write plainly. Write me this postal now for your Sight's Sake. Remember every day you delay may make your Disease worse—may make it harder to cure. Address:

**DR. OREN ONEAL**

Suite 952

52 Dearborn St. Chicago

A movement is on foot in the Hoosier State among his friends, and they are legion, to send L. L. Carpenter, of Indiana, to the Holy Land next winter in the company that is being organized by Brother B. B. Tyler, of Denver. This will be a graceful thing to do. Brother Carpenter well deserves this honor and will enjoy this outing.

J. C. Ogden and wife will spend Sunday, August 13th, with the First church, Los Angeles, Cal., of which A. C. Smither is the pastor. They are on their way to Tibet. They will take in the national convention and sail from San Francisco on the steamship China, September 6th, with some other ten missionaries of the Foreign Society.

J. T. Brown, editor of the "Christian Weekly," will leave in a few days for California, where he will attend the convention. After the convention he will leave for a trip to Australia, where he will evangelize for three months, after which he will visit all our mission stations in Japan, China, India, etc. He will probably be gone for a year.

A clipping from the "Christian Courier" says: Eighty-one church buildings have been erected in Oklahoma during the two years that J. M. Monroe has been corresponding secretary. This is as many as were erected during the preceding fourteen years that Oklahoma has been a territory. The Church Extension board made appropriations for nine churches in Oklahoma at its July meeting.

J. G. Slater, who for five years has been the successful pastor of the First church at Akron, O., but who has been called to the ministry of the East End church, at Pittsburg, Pa., has just been given a farewell reception. During his recent pastorate there were over 600 additions to the church, and over \$6,000 have been raised for the Foreign Society, and other channels of benevolence have been kept up to the same standard.

W. F. Shaw, Charleston, Ill., was presented last week with a purse of one hundred dollars by the Christian Endeavor Society of the Charleston church, with the invitation to attend the national convention. It is needless to say that he will go; but what a mark of the love on the part of his church! It is a fitting recognition of the faithful work Mr. Shaw has done for the church, and given just at the time when he is about to leave the work to become pastor of the North Side church, Chicago.

Grandma—Bobby, what are you doing in the pantry?

Bobby—Oh, I'm just putting a few things away, gran'ma.

#### SPECIAL TRAINS TO SAN FRANCISCO.

##### The Official Route to the International Conventions of the Christian Church.

\$62.50 from Chicago to California and return, with correspondingly low rates from other points. Special excursion trains running on specially arranged schedules for the use of delegates and their friends have been arranged for from Chicago and points East, through to the Coast without change, via the Chicago, Union Pacific & Northwestern Railway. A program has been arranged, including stopovers at Denver, Colorado Springs, Salt Lake City, and other points, where the party will be entertained by local organizations. Write for full particulars, Itineraries, etc., to W. B. Kniskern, P. T. M., C. & N. W. Ry., Chicago.

#### A SMILE OR TWO

"Say, pa," queried little Johnny Bumpernickle, "what is the Christmas-tide?"

"The Christmas tide," replied the old man, "are those who get married on the 25th of December."

"Now, children," said the teacher after school had resumed its session at the close of the Christmas holidays, "we have a nice new calendar on the wall. Which little boy or girl will tell us the chief use of the calendar?"

The little Wise boy's hand shot into the air.

"What is the use of the calendar, Johnny Wise?"

"Tells yer where ter git yer insurance, mum."

#### Learn Telegraphy and R. R. Accounting

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## FROM THE FIELD

### CHICAGO

H. F. Burns supplied at Monroe Street church last Sunday.

J. H. Goldner will preach at Englewood the 20th of this month.

J. R. Ewers, pastor of the Irving Park church, is spending his vacation in Ohio.

F. G. Tyrrell will preach at the Monroe Street church the third Sunday in August.

W. F. Shaw will preach at the North Side the second Sunday in August, the 13th.

W. H. Traimun preached at Aurora last Sunday for H. L. Handley, who filled the pulpit at the First church.

F. C. Aldinger preached at the Englewood church last Sunday. H. F. Burns will preach there next Sunday.

W. F. Hamann, Sedalia, Mo., who is studying in the University of Chicago, preached at Waukegan last Sunday.

Alva W. Taylor preached at the Jackson Boulevard church Sunday. The pulpit at Eureka was supplied by Prof. B. J. Radford.

C. A. Young, president of the Christian Century Company, and C. O. Burras, "The Bookman," will represent the company at the national convention.

Douglas Park.—During July there were twenty-eight names added to the Sunday school at Logan square, and two added by confession and baptism at Douglas Park.—C. L. Waite.

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### ILLINOIS.

Roseville, July 31.—The work here looks promising. Yesterday we had three confessions, and one two weeks ago.—Charles R. Wolford, pastor.

Joliet, July 26.—We have our new church house finished and will dedicate it in about a month. We have Lew N. Mitchell, late of Liverpool, England, as our minister, and he is taking up the work with vigor and enthusiasm.—D. H. Darling.

Waukegan, Aug. 4, 1905.—We are just beginning a tabernacle meeting here for the Church of Christ, not "the Tucker Branch," as was reported in the last copy of The Century. Bro. Tucker has no "branch of the church." He is simply the minister of the Church of Christ at this place.—Lawrence and Edward Wright, General Evangelists.

### INDIANA.

Hammond, Aug. 4, 1905.—Two confessions and one from the Baptists last Sunday. Two confessions the Sunday previous. In all, eleven confessions in last three weeks at regular services.—C. J. Sharp, Minister.

### INDIAN TERRITORY.

Broken Arrow, July 20.—I am now with this new church half time. We are just securing the best corner lots in the town for a church. Nine additions last Sunday by statement and letter. Two the previous Sunday, and one baptism last evening. We have a good Sunday school and a most excellent ladies' aid society.—A. M. Harral.

### IOWA.

Sigourney, Iowa, July 24.—I preached for the church here yesterday. One confession last night, a lady over 60 years old. The church extended me a unanimous call for all time. Will take up the work about the middle of August. Outlook is fine. Fraternally, R. A. Martin.

Ames, Iowa, July 24.—The Ames church has sent Brother Ferrall on a two weeks' vacation to his old home in Ohio. Yesterday, July 23, Brother Newens filled the pulpit. After his talk, which was a part of the report of the jubilee convention, the matter of our pledge of \$100 to the Drake Bible building was presented and in just ten minutes we raised \$108. I trust that all our churches will rally to the support of Drake University. Fraternally, J. J. Grove.

### KANSAS.

Wellington, July 20.—One addition Sunday. Miss Mattie Burgess, of Indianapolis, Ind., visited us last week and gave two addresses.—H. W. Barnett.

### MISSOURI.

Lathrop, July 24.—We have had four baptisms since our last report. We have secured Brother Edward McKinney to sing for us in our October meeting.—J. G. Creason.

Fulton, Aug. 4.—I have recently preached the dedicatory sermon for the Hickory Grove church of Cullway county, Missouri. Six hundred dollars was subscribed on day of dedication to meet all debts. The building cost four thousand

dollars. Following the dedication, I held two weeks' meeting. Thirty additions—twenty-one by confession and baptism. Bro. W. S. St. Clair of Columbia is the able and well-beloved minister.—Madison A. Hart.

### NEBRASKA.

Falls City, July 27.—One baptism at prayer-meeting last evening.—J. Cronenberger, Minister.

Burwell, July 26.—We have just closed a short meeting held by Evangelist Putman and Miss Egbert. We baptised 14, and the total added was 18. We were in a tent part of the time, and in the midst of heat and harvest. This makes a total of 27 additions since I came here. We have improved the church house by adding a basement, and prospects are good for further developments.—C. W. Nichols.

### OHIO.

Ashtabula, July 31.—Four more additions here yesterday.—Lewis R. Hotaling, pastor.

Athens, July 24.—Three baptisms here Wednesday. Our Sunday school has enrolled new scholars every Sunday for the

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last seven months, and in the last nine months has enrolled 492. We enlarge our quarters this summer.—T. L. Lowe.

#### OKLAHOMA.

The fourteenth annual convention of the Oklahoma Christian Missionary Convention will be held in Guthrie September 11 to 14, 1905.—J. M. Monroe, Cor. Secy.

**Yukon, July 27.**—Fourteen baptisms, besides several additions otherwise, are some of the good results of our short meeting at Union City. A new house of worship will be erected soon. I am here for a few weeks. Prospects good for large results. I go to Missouri for September.—D. D. Boyle, Evangelist.

#### WYOMING.

**Sheridan, July 24.**—Three additions, one baptism, one reclaimed and one by letter since last report. Brother and Sister Gordon were here generating missionary enthusiasm one day and night and as a result we have organized an auxiliary to the W. C. B. M. since their departure.—F. E. Blanchard.

#### TEXAS.

**Temple, July 17.**—Three baptisms this week; further results of our meeting and one added otherwise.—S. D. Perkins.

**Fort Worth, July 17.**—Three confessions last Lord's day; 280 to the First church in two and a quarter years; over 600 received into the church in my work at home and away from home in same time.—R. R. Hamlin.

**San Antonio, July 19.**—Our Mexican work is getting along nicely; fifteen additions since I came here, June 1. The work is being reorganized; yesterday I baptized six Mexicans, one old lady 98 years old. We must have a training school in San Antonio for workers. We must have \$10,000 for the equipment of our work.—W. M. Taylor, Superintendent.

**Palestine, Tex., July 20.**—Four additions to the church since last report. This congregation has decided to build a new church house and the architect is now getting up plans and specifications. The new house will be of colonial design with portico front and four large columns, dome roof and will seat 450 in main auditorium, and 300 in Sunday school room, which can be thrown in main audience room. The house, when completed, will cost in the neighborhood of \$20,000. We will tell you more about it later.—Newell Kane.

**Dallas, July 31.**—Raised \$11,000 here yesterday to start a new church; have reached about 130 here—accessions.—Charles Reign Scoville.

The receipts of the Foreign Society for the first ten months of the missionary year amount to \$207,800, a gain over the corresponding ten months last year of nearly \$38,000. The receipts during August and September must amount to \$42,200 to insure the \$250,000. It now seems altogether probable this amount will be reached, but we must not permit overconfidence to compass our defeat when we are so near victory.

**W. T. Clarkson, of Lawrence, Kan.,** will begin a meeting at Brashear, Mo., on Sunday, August 6.

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## CORRESPONDENCE

### The Work in Liverpool, England.

The church in Liverpool was organized by W. T. Moore soon after he began his labors in England, and it was for this church that M. D. Todd gave his life. Three of the happiest years of my life were spent as the minister of that church. I know of no better and, according to its numbers, more efficient church. It has sent out as preachers such men as James and Matthew Small, R. W. Abberley and W. R. McCrea. That church is now struggling to free itself of a burden of debt that it may be unhindered in its great work for the Lord. Brother Philip Pratly, the treasurer, has made an appeal to our general brotherhood for help. I know Brother Pratly. He is one of God's nobleman. Every dollar sent to Philip Pratly, 67 Garmoyle Road, Liverpool, England, will be sacredly used for the Lord.

A. MARTIN.

Davenport, Iowa.

### WEBSTER CITY, IOWA.

Having resigned my work with the First Christian church here to take effect Aug. 25th, I will be pleased to correspond with churches desiring evangelistic meetings. I was formerly engaged in that field and my labors were abundantly blessed. I have been eight years in the pastorate without a vacation or change. Hence have concluded to evangelize for a time at least. My address will continue here for the present.

In the twenty-two months here one hundred and eleven have been added.

Fifteen hundred dollars mortgage covered with cash and pledges. Other old debts paid to the amount of \$250. \$300 improvements on church property; nearly all missionary calls generously answered. Church has lost heavily by removals (49), among whom have been our leading members and the head of every department in the church. Church is harmonious and our relation has been and remains most cordial.

J. W. WALTERS.

### The Portsmouth, Va., Meeting.

Herbert Yeuell.

For three years the Virginia State Board awaited an opportunity to break the ground at Portsmouth, Va., one of the most rapidly growing towns of America. Everybody prophesied a very difficult meeting, yet with H. C. Combs as field general and W. F. Fox of Richmond, president of State Board, urging on the work, a tent more like a monster circus than a gospel tent was put up in the heart of town, and your correspondent "turned loose." It was pioneer work all through. The term "Campbellite" meant nothing here. The tent soon filled up and great throngs of people heard the plea for the first time. Preachers were quick to caution their people and an intense opposition was generated. For nearly a month only a few of our own people stood by the meeting. Some who should have led held aloof and prophesied failure. Some converts were made, our people took courage and within a week the tide turned and on the sixth Sunday we had organized with a hundred members and hundreds of friends won to our cause. H. C. Combs of the Virginia State Board was my right hand man for the greater part of the meeting. Our average audiences were rarely less than 500 and frequently the tent overflowed. The Norfolk church stood nobly by us all

through the meeting. We regretted that Brother J. T. T. Hundley's health took him away to the country, otherwise he should have been a tower of strength.

I started at Petersburg, Va., to-day, another strategic point of thirty thousand inhabitants. The church here is one of the Board's problems, which this meeting is intended to solve. We are in a large tabernacle on best street in town. Street cars passing every few minutes. Brother E. B. Richards, the pastor, with H. C. Combs, worked up a fine start and

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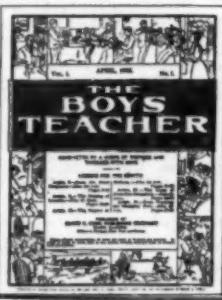
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## A TREMENDOUS AWAKENING.

Home Missions are taking hold of the people's hearts. The receipts this year to August 1st show a gain of \$20,203.75 over the corresponding period last year. Many churches taking the annual offering have not yet remitted. Many more have not yet taken the offering. Can any church afford to let this opportunity of lining up with the greatest achievement in our history, pass unheeded? Can any man or woman wearing the name Christian omit or decline to make an offering toward the Christianization of the Republic and the salvation of the whole earth? Can any preacher count himself faithful, who fails to lead his people into their portion of the victory?

We are doing more than ever before in the field, yet the demand is for a hundred times the force and fifty times the treasure. Our offerings are already glorious, yet according to our ability they are meager and unworthy.

## IT HAS BEEN A WONDERFUL YEAR.

Never such victories.  
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We call upon all men everywhere to fall in with the army of doers to pray—to work—to give.

## MAKE THIS THE COMING YEAR.

Send a message and an offering from your church and school, or send your personal offering to this heart pressing work.  
Now is the time—  
To-morrow too late.

BENJAMIN L. SMITH, Cor. Sec.  
GEO. B. RANSHAW, Field Sec.  
W. J. WRIGHT, Supt. of Evangelism.

Y. M. C. A. Bldg., Cincinnati, O.

gave me a packed house to-night. Brethren, these eastern southern cities need your prayers. They can be evangelized if we go about it the right way.

## TENT CAMPAIGN.

V. W. Blair.

The experimental tent campaign at Marion, Ind., has been a success. The plan originated in the mind of W. S. Buchanan, minister of the Tabernacle church, Marion, and for the past three months he has worked ceaselessly with the co-operation of W. J. Wright, superintendent of evangelism.

Three large tents were secured and located at vantage points, the central tent being one square from the business center of the city, the west tent in the growing west section, twelve squares from center of city and the south tent on Thirtieth street near the Marion Normal College. Evangelists Fife and Saunders conducted services at the Central, Elam and Parsons at the west, and Legg and McKinney at the south tent.

The Central and Tabernacle congregations have worked in beautiful harmony throughout the meetings and both congregations have been greatly benefited. Under the directions of the evangelists, prayer meetings were held in the homes of each section every afternoon. Here many confessions were received and the religious influence reached many who otherwise would have been missed. Each day the ministers, evangelists and leading workers met to report work done and to plan for future labor. Although conducted primarily for the purpose of teaching the masses and presenting our plea to those who otherwise would not hear it, the number of accessions has been about 125 (there had been 108 Saturday evening). Scores of people who seldom attend regular church services were present in the tents. Many homes were reached where Christians workers before were strangers. Such success was enjoyed at the West tent that the Central congregation will move from the central part of the city to the west side, either constructing a new building or purchasing the Delphi avenue U. B. church, an option on which is now considered. Most excellent results were obtained at the South tent and the tent meeting will develop into a permanent congregation, with one of our young min-

isters as pastor. The congregation will start with a membership of about 40 and for awhile will worship in a college hall. If there was any one way in which the meetings were not a complete success it

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with diseases of scalp or skin, or children that are constantly scratching, should be washed with hot water and Glenn's Sulphur Soap. Pure sulphur is a specific for skin diseases, and Glenn's Sulphur Soap is the only sulphur soap worthy of the name. Used daily it prevents disease. Take only

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was the financial part. All obligations were nicely met but the guarantee fund, prepared by the Executive Committee, had to be used.

On Sunday evening, July 30, the evangelists closed their work. Elam and McKinney went to Butler, Ind., Parsons to Brookston, Ind., where he hopes to estab-

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**\$6.750** To San Francisco, Los Angeles and San Diego and return, on certain specified dates throughout the Summer.

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**\$6.250** To San Francisco and Los Angeles and return. Daily, August 6 to 14. Account Christian Church Conventions.

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**\$17.25** To Marquette, Mich., and return. On sale daily until September 30, inclusive.

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lish a church; Legg to Farmersburg, Ind., for a meeting, Saunders to Ohio, and Fife to his Kansas home. Merritt Owen, the new pastor of the Central congregation, will continue the services at the West tent indefinitely, while Buchanan, minister of the Tabernacle, will take charge of the South tent for a week's further services.

La Fontaine, Ind.

#### FROM THE HOME OFFICE.

I come to you with a piece of good news, because I know you will rejoice with me. We have just finished the most strenuous July I have ever known, but it paid.

Our income for July, 1905, was \$19,720.44, a gain of \$11,688.47 as compared with the same month last year. The books show that we have gained \$20,203.75 for the ten months of this missionary year as compared with the same period of last year. We have received more money so far this year than we received the entire year before.

We have three "named memorial funds" this year. The records also show that we have employed more missionaries and accomplished more work in the field than any previous year in the history of the society.

We have been able to wipe out the deficit of over \$8,000 with which we entered the year. We had but one "fly in the ointment." The offerings have not yet reached the sum necessary to meet the additional \$8,000 for the bureau of evangelism, but we hope to get this sum before the end of the year.

My heart is full of gratitude to God for what he has permitted us to do in this direction, and as one of my dear friends I come to you in my joy to ask you to rejoice with me and thank God with me for this victory in home missions.

BENJ. L. SMITH.

#### JULY REPORT OF KENTUCKY MISSION WORK.

Edgar C. Riley was at Bellevue, Boone county, one-fourth time; one officer appointed; \$11.00 for self. Work in good condition.

James C. Ogden made his last report of Camel City and Chestnut Grove before starting on his long journey to Thibet. He had four additions and \$13.90 for missions. Buildings at Cannel City is begun.

H. C. Runyon continues to prosper in his work. He preached ten sermons and added three; \$100.00 paid on church extension debt. He secured 200 subscribers for one of our papers, and, with his wife, goes to the San Francisco convention during August.

J. K. Osborne was at work fourteen days; twelve sermons, one added. A partial paralytic stroke has prevented him from working all the month. He is a good man and we hope for his early recovery.

D. C. McCallum was at Irvine half time. Work on house nearly completed. Meeting to be held soon, assisted by J. H. Stambaugh.

Earl B. Barr was at work twenty-one days at Bromley. A meeting was held, and Henry Robb aided. Ten additions and much good accomplished. The work is in best of condition during his connection with that field.

W. J. Dodge reports twenty-six days in interest of Jackson, Breathitt county. Much of this time was spent soliciting

money for building; \$189.50 raised in cash and pledges.

In Lee and Owsley counties, Z. Ball was at work twenty-two days; added eight; six places visited; \$17.00 for self. Work in good condition in his field.

L. B. Haskins was at Erlanger all the month. Meeting to be held in October. Howard T. Cree preached for them one Sunday. He was much enjoyed.

W. L. Lacy reports full time, twenty-six sermons, eleven added, \$9.00 for self and \$5.00 for local work.

H. L. Morgan was at work thirteen days in Clay and Laurel counties; sixteen sermons, eleven added by confession and baptism; \$3.50 for self.

C. A. Van Winkle was at work all the

month in Jackson county; twenty-seven sermons, one added by baptism. He says: "We are yet in a meeting at Middlefork, Jackson county. The condition of the church, spiritually, accounts, I think, for the fewness of confessions. The 'moon-shiners' have terrorized the place for years. Moral suasion has been tried until it ceases to be a virtue. We shall now try the efficacy of the law."

S. J. Short was at work in Big Sandy Valley twenty-six days; nineteen sermons, eighteen added, \$7.25 for self. Work in good condition.

C. M. Summers has been at work all the month in Johnson, Magoffin and Carter counties; twenty-two sermons, twelve added, four officers appointed, twenty-

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## Christian Church Convention California

The Christian Church will hold its International Convention at San Francisco, Cal., August 17 to 24

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It's the shortest line to Southern California and a direct route to San Francisco—the time is fast—the weather is cool in summer—the track is oil-sprinkled and practically dustless—the mountain scenery is magnificent—one management all the way insures satisfactory service, start to finish—and Harvey serves the meals, the best in the West.

Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, \$62.50 from Chicago, \$57.50 from St. Louis, \$50 from Kansas City, with stop-overs in Colorado and West.

### Regular Service

The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

### Special Excursion

Christian Century Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Mackley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost \$6.50 extra for railroad ticket, \$1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

J. M. CONNELL, gen. Agent, 108 Adams St., CHICAGO.

# A Wonderful Investment Opportunity

BETTER THAN THE BEST Investment Crop Certificates Participating in the Immense Returns from Commercial Peach Orchards And Other Fruit and Vegetable Crops Grown in the Famous Fruit Belt of East Texas. Yielding from \$100 to \$500 per Acre per Annum, and Paying from 100 to 800% per Annum on the Amount Invested.

For years the people have been looking for a real investment for their savings, where the element of soundness is considered of first importance and good earnings next. Mining and oil companies have flooded the country with their cheap stock and rich promises, but one seldom finds a person who has made any money from such speculation. We have no hole in the ground or prospect to test with the people's money, but offer a proposition based upon the most thoroughly tested and reliable business known to man—the good old-fashioned, time-honored and always reliable and ever independent industry of tilling the soil and reaping the rich rewards that old mother earth with intelligent effort always produces. Different sections of the country have become renowned for the wonderful profits that have been realized from fruit and vegetable crops, but the experience of recent years has thoroughly demonstrated that no section of the country is so favorable to this industry as the

#### "FRUIT BELT OF EAST TEXAS."

The following data taken from the actual experience of fruit and truck growers in this region shows the wonderful earning power of the land and possibilities of this industry in this section: Peaches, pears, plums, figs and grapes yield from \$100 to \$500 per acre annually; tomatoes from \$100 to \$300; sweet and Irish potatoes from \$100 to \$200; blackberries and dew berries from \$200 to \$300; strawberries from \$200 to \$600; while cabbage, radishes, beets, cowpeas, peanuts, cauliflower, asparagus, etc., are grown in commercial quantities and at correspondingly large profits. From three to four crops are grown on same land each year, as seasons are so long and vegetation grows so rapidly. A three-year-old peach orchard will yield \$100 an acre and frequently bears a good crop at two years of age, and as the trees grow the yield increases. During the first few years while the trees are developing and until the ground is all shaded, truck crops are grown between the trees, thus affording the trees the cultivation they require and securing valuable crops from the very first year, as the truck crops are very profitable. One man last year realized \$21,000 clear of all expenses from 40 acres of onions. We can give the names and addresses of numerous fruit and truck growers of undoubted standing who will vouch for the accuracy of the above data.

#### OUR PROPOSITION.

The United Development Company is now developing one of the largest commercial peach orchards in East Texas, and to assist in making the necessary improvements to make their lands productive without delay, they offer to those who desire to participate in the benefits of the enterprise by investing their money along with the company's own capital, the opportunity to do so through the purchase of their Investment Crop Certificates. These Certificates are virtually leases on the land, each one covering as many acres as may be desired by the investor, and provide that in consideration of the single advance payment of fifty dollars per acre the Company will supply all the necessary labor and equipment of teams, implements, buildings, etc., and cultivate the land in the most approved and scientific manner under the direction of a competent horticulturist, and that they will harvest and market the crops and give the investor one-half the net returns therefrom for a period of ten years. The profits will be distributed annually and each year's dividend should not be less than the total amount invested.

#### ESTIMATED PROFIT ON A 10-ACRE CERTIFICATE.

Income from 10 acres at \$100 an acre annually for 10 years.....	\$10,000
Investor's one-half interest.....	5,000
Amount invested for 10-acre certificate .....	500
Net profit in 10 years on investment of \$500.....	4,500

This estimate is based on an income of \$100 an acre, which is the minimum yield under ordinary cultivation. Under our expert cultivation with the most approved and scientific methods the yield should be the maximum, which would increase the profits accordingly.

#### THE MANAGEMENT.

For the satisfaction of probable investors who would be interested in the capability and integrity of the Company we give the names of the leading stockholders and officers and invite attention to the fact that the list includes some of the most capable and successful business men of the country and men who could not be induced under any circumstances to be associated with an enterprise that did not give its patrons a "square deal": Angus McKinnon, president, formerly principal of Drake University Business College and later business manager of the Christian Century of Chicago; J. P. Jordan, vice president, president Farmers' Bank, Garden Grove, Iowa; A. M. Allen, secretary, formerly assistant secretary Drake University, Des Moines, Iowa; A. E. Noble, capitalist, formerly president Citizens' Bank, Casey, Iowa; D. W. Sutherland, president National Bank, Manning, Iowa; Winfield Smouse, capitalist and real estate broker, Washington, Iowa; Isaac Klein, capitalist, Davenport, Iowa; Hill M. Bell, president Drake University, Des Moines, Iowa; I. N. McCash, superintendent Iowa Anti-Saloon League, formerly pastor University Church, Des Moines, Iowa; J. T. Nichols, editor Christian Union, Des Moines, Iowa, and others.

#### A STRONG INDORSEMENT.

The following editorial was written by Mr. D. Leubrie, Editor of the National Banker of Chicago, a magazine of unquestioned standing and reliability, and was published in the June issue of that periodical without our knowledge or solicitation. We refer interested parties to the above publication located at 84 La Salle St., Chicago, for verification of our statements.

The National Banker has frequently directed the attention of its readers to the excellent opportunities represented in Texas in the culture of its soil. Within the past five years there has been a large and almost continuous movement into that agricultural and horticultural empire.

One of the latest companies and one of the best in its stability, high standing and the generous offer it makes to the farmer, mechanic, business man and banker, is the United Development Company, which is also one of the largest land enterprises floated in recent years. This Company controls 25,000 acres of fruit land, adapted likewise most favorably to truck growing, in East Texas, in a section which has demonstrated again and again its fertility and especial adaptation to the luxuriant growth of fruit and garden truck.

No matter from what standpoint this proposition is considered, it is without question the most liberal it has been our province to record. The editor of the National Banker, who has been frequently in Texas, is fully conversant with the conditions relating to fruit culture and truck growing and takes pleasure in saying that the estimates made by the United Development Company are not overdrawn, but are true in every particular, which will be vouched for by any person living in that section of Texas.

"Tis said that "truth is stranger than fiction," so it may possibly appear to the farmer or investor who has not lived in Texas, that the facts and figures given with relation to the annual earning power of the land in the section described in this company's literature are impossible of attainment. The National Banker on its own initiative will pay the expenses of a trip to the lands of the United Development Company, to any one who, upon a careful investigation, finds the statements we allude to untrue or misleading. This should be conclusive evidence that the promises made by this excellent Company will be fulfilled in every particular."

#### EXTRAORDINARY OPPORTUNITY.

We present you in these Certificates an extraordinary investment opportunity. They are as safe as a lease on any farm and the returns are certain and bound to be immense. There is no element of chance or speculation, but the safe and sound business of tilling the soil and that too under the most favorable conditions and of the most profitable sort. The surest and best paying gold mine on earth is a fruit farm in East Texas. We have spent several thousand dollars investigating the country and conditions and in the choice of our lands had the assistance of government experts, who have adjudged our lands to be the best available fruit land in East Texas. You may now participate with us in the benefits of this proposition. Buy as large a certificate as you can and do it now. You will get your money back in the first year's profits and the balance will be clear gain.

#### SPECIAL INTRODUCTORY SALE.

The regular price of these certificates, which is determined by summing up the elements of expense involved, is \$50 per acre. Those who will remit at once may now have the advantage of a bargain in a limited introductory series which is now offered for immediate acceptance at \$30 an acre. When this limited series is sold the price will be \$50 and when the entire issue is sold they are bound to be at a handsome premium, for judging their value by their producing power, which is the business method, they would be worth \$500 an acre on basis of ten per cent earnings or \$1,000 an acre on five per cent basis. Where else can you buy an investment of absolute security for \$30 with an earning value of from \$500 to \$1,000? Lose no time in taking advantage of this introductory offer. It will not last long. Fill out the attached application blank for as large a certificate as you are able to buy, sign it and mail at once with a bank draft for the amount to the

#### United Development Company

ANGUS McKINNON, General Manager

Box 563 Saint Louis, Mo.

Note—For business convenience and facility in reaching our field we have established our central office in St. Louis, Mo., where we should hereafter be addressed. UNITED DEVELOPMENT CO.

(Cut off here and mail to-day.)

United Development Company,  
Box 563, St. Louis, Mo.

Gentlemen:—I hereby subscribe for one of your Investment Crop Certificates entitling me to one-half the net returns from the cultivation of \_\_\_\_\_ acres of your East Texas fruit and truck lands for \_\_\_\_ years, in payment for which I submit herewith \_\_\_\_\_ Dollars. It being understood that you agree to cultivate said land in the most approved and scientific manner and remit to me my share of the net earnings each year till the Certificate expires.

Signed \_\_\_\_\_

Address \_\_\_\_\_

August 10, 1905.

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

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eight visits, one prayer meeting started.

Wren J. Grimstead began work at Jellico, Tenn., the first of July. The Tennessee and Kentucky boards aid in the support of the work in this border town. He has preached eight sermons and added four; \$25.50 for self, \$317.00 for local work. He thinks the outlook for the cause full of promise. The great need is a house of worship, and he hopes to be able to visit some of our churches in Kentucky in the effort to raise money for a building. The Jellico disciples are worthy of all help that may be given. The amount given by them for their own work will put to shame many of our older and stronger organizations.

H. W. Elliott was at work all the month in the interest of Kentucky missions. He collected for the work \$641.87; \$252.50 of this belongs to permanent fund and is not to be used for current expenses. We are rapidly approaching the annual convention. Many good churches are not yet represented on our books. On many of these we are confidently relying for help at an early date. We are still hoping that other friends will "be one of 50" to give \$10.00 to our emer-

gency fund. The time is short. What is done must be done quickly. September 27th and the Mayville convention will soon be past history. Give us a helping hand now—for NOW is our day of NEED.

H. W. ELLIOTT, Secretary.  
Sulphur, Ky., Aug. 8, 1905.

**Historical Documents.**

Historical Documents Advocating Christian Union, by Chas. A. Young is most timely. It supplies a need. It puts within easy reach some things every Disciple is or ought to be interested in. To read these original documents of the fathers is to clarify our minds on the whole rationale of our movement. It is a good antidote to sectarian tendencies against which the editor warns in wholesome tones. Especially should every minister among us read this book and thus rejuvenate his "Restoration" philosophy and any preacher of another people who desires to know the plain and wholesome truth about us cannot find a better source for it. The mechanical work on the book is artistic. It is a delight to handle it.

ALVA W. TAYLOR.

**THE CAMPAIGN FOR TWO THOUSAND PROMISED CONTRIBUTING CHURCHES FOR CHURCH EXTENSION.**

**One Hundred Thousand.**

Up to August 2, 1,171 churches have promised to take the September offering. Missouri is in the lead, with 143 promises, Illinois is second with 124, and Ohio is third with 116. In proportion to the number of churches in the State New Jersey leads in the number of promises, and District of Columbia is second, Vermont is third and California fourth. We are still 729 short of the two thousand promises, and 96 behind the total number contributing churches of last year. We must bend every effort to reach the two thousand by the time our Annual Report closes on the 30th of September. The preachers who have received mailing cards should report at once in order that supplies may be sent.

At our Board meeting on the first of August the funds were so low that the Board will not be justified in making any more promises of loans until after the September offering. The Board has granted \$100,000 more than we have money on hand to pay, and this does not include loans promised last year which are not yet closed. It is hoped that the Brotherhood will realize the necessity of making a great effort to supply this deficiency during the Annual Offering, so that, with returns on loans and individual contributions, the Board may be able to meet its obligations. Unless the September offering is more liberal than usual it will be many months before the Board can grant any more loans. During the last two months the board paid out on loans over \$40,000. Over forty churches applied for loans during the months of June and July.

Promises to take the offering:

Alabama, 10; Arkansas, 11; Arizona, California, 60; Colorado, 12; Connecticut, 1; District of Columbia, 5; Florida, 4; Georgia, 10; Idaho, 4; Illinois, 124; Indiana, 82; Indian Territory, 8; Iowa, 65; Kansas, 71; Kentucky, 61; Louisiana, 9; Maine, Manitoba, 2; Maryland, 3; Massachusetts, 6; Michigan, 36; Minnesota, 10; Mississippi, 5; Missouri, 143; Montana, 8; Nebraska, 47; New Jersey, 1; New Mexico, 2; New York, 23; North Carolina, 5; North Da-

kota, Ohio, 116; Oklahoma, 16; Ontario, 1; Oregon, 25; Pennsylvania, 32; South Carolina, 4; South Dakota, 4; Tennessee, 22; Texas, 63; Utah, Vermont, 1; Virginia, 13; Washington, 26; West Virginia, 12; Wisconsin, 6; Wyoming, 2.

All promises should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Missouri.

**Savage Bachelor.**

"This paper says," remarked the callow youth, "that the bride was supported to the altar by her father."

"Yes," growled the savage bachelor, "and I'm offering odds of 50 to 1 that he'll have to keep on supporting her."

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